NOVEMBER 1951 PRICE 1s. 6d. NET.

The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

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THE EXPOSITORY TIMES

Notes of Recent Exposition

It was in 1925 that the late Professor A. S. Peake published, at the request of the Society for Old Testament Study, a volume entitled 'The People and the Book,' which contained a group of essays by members of that Society designed to expound the situation in Old Testament studies at that time. Thirteen years later, on the occasion of the twenty-first anniversary of the foundation of the Society, it published, under the editorship of the late Principal H. Wheeler Robinson, another volume of similar type, 'Record and Revelation.' It has now published a third volume of essays, *The Old Testament and Modern Study*,[1] in celebration of the Jubilee Meeting of the Society held in London in January 1950, the purpose of the volume being to give a survey of notable trends in Old Testament scholarship during the last thirty years, and to indicate the dominant emphases to-day. Let it be said at the outset that the present volume is worthy of the Society and of the occasion. Attractively produced, it contains essays by three honorary members of the Society —Professors W. F. Albright, O. Eissfeldt, and W. Baumgartner, and by eight ordinary members resident in this country, Professors C. R. North, N. H. Snaith, A. R. Johnson, D. Winton Thomas, A. M. Honeyman, G. W. Anderson, N. W. Porteous, and T. H. Robinson, together with an Introduction by the editor, Professor H. H. Rowley.

That during the period under review many lines of scholarly investigation and research have been opened up by the finds of archæologists is suitably shown by the fact that the first two essays are on the subjects, 'The Old Testament and the Archæology of Palestine' and 'The Old Testament and the Archæology of the Ancient East,' both from the pen of the foremost living Palestinian archæologist, Professor W. F. Albright. In these essays it is shown that there is not a period of Israelite history nor a phase of Israelite culture which has not been illumined by the work done on the excavated sites of Palestine and the neighbouring lands. The general background of the Patriarchal narratives has been authenticated; much important evidence has been adduced with reference to the Exodus of the Israelites from Egypt and their entry into the land of Canaan, indicating in conjunction with the Biblical evidence, as Albright would hold, a date for the former event *c.* 1280 B.C.; the reports of Solomon's magnificence have been corroborated from Megiddo and Ezion Geber; the Samaria ivories that have come to light recall to mind what Amos had to say concerning the beds of ivory in that city in his day; and the Lachish Letters give us information on conditions in Palestine just before the Fall of Jerusalem in the sixth century B.C.

But, beyond that, the general wealth or poverty of any period in Israelite history, the sense of security which it experienced or the spoliation which it suffered, are made known, so that the political, economic, and social history of Israel can now be written with greater understanding. When we add to all that the finds of the archæologists beyond the borders of Palestine, such as the documents from Ras Shamra-Ugarit, Nuzu, Mari, and elsewhere, we can understand why two of the other essays in the volume had to be on the subjects 'Semitic Epigraphy and Hebrew Philology' (A. M. Honeyman) and 'The Textual Criticism of the Old Testament' (D. Winton Thomas). The age of arbitrary emendation of the Old Testament text has, at least for the time being, passed away; the amount of new knowledge in the field of Semitic lexicography which has been acquired has induced a much more conservative attitude towards the Hebrew text, and the enlarged Semitic vocabulary which the new documents have provided has cast light on many obscure Old Testament passages. The recently discovered (1947) Dead Sea Scrolls have, again, made a very notable addition to our linguistic and literary material, but their discovery is still too recent for their full and proper utilization here and now.

With regard to the course of development of Israel's faith and practice, the volume makes it clear that modern scholarship is no longer satisfied

[1] Oxford University Press; 25s. net.

to use the biological category of evolution as an adequate description, but insists that the development was manifold and complex, with varying local manifestations. It is now recognized that the cult played a much greater and much more formative part in the religious life of the Israelites than was once imagined, and the great festivals, taken over from the Canaanites, especially the New Year Festival, were not only occasions for a developed awareness of a sense of community among the people, but for a renewal of their devotion to, and their service of, their God. The whole myth and ritual pattern of these festivals has been the subject of much investigation in terms of Israel's wider cultural environment. This trend of modern Old Testament scholarship has been particularly notable in recent work on the Psalms. These have been studied in the light of the general psalmody of the Near East, and their use in the cult has been carefully examined. This study stemmed from Mowinckel (especially *Psalmenstudien* [1921–4]) and discussion has centred around the New Year Enthronement Festival, the rôle played by the king in Israelite worship, and the problem of the reference of the term ' the workers of iniquity.'

Again, it was formerly believed that the reform prophets were wholly opposed to the cult and were to be thought of as entirely dissociated from the sanctuaries. Now it is becoming more and more recognized that there was no such cleavage between prophet and priest in Old Israel. Not only were there cultic prophets who were associated with the great sanctuaries and who may, indeed, have been responsible for the prophetical element which is to be found in not a few of the Psalms, but the reform prophets are not to be wholly separated from these and may simply have been those who had deeper spiritual insight than their fellows. In fact, many modern scholars would agree with the judgment passed by the late Professor A. C. Welch : ' The difference between priest and prophet was one of tempo rather than of principle.'

Space is lacking to give any indication of the present open position with regard to Pentateuchal Criticism, and to show the extent to which modern scholarship has moved away from a rigid form of documentary hypothesis and tends now to think rather in terms of living streams of tradition which remained until post-exilic times in a fluid state ; or, related to this, to show the field of interest and debate that has been developed by the insistence, especially on the part of a group of Swedish scholars, upon the importance of the function performed by oral tradition in the case, not only of the legal, historical, and cultic material which became the Pentateuch, but of the utterances of, and the records concerning, the reform prophets, and the consequential insistence that the proper approach to the prophetical books of the Old Testament is not the literary-critical, but the traditio-historical. Thus it is asserted that the utterances of these prophets, transmitted to later times by oral tradition within the cult-prophetic organization, were adapted to the contemporary situation, and were expanded and enlarged by related sayings of different origin. Thus the ranks of the editors called upon by a former generation of scholars to explain what were deemed to be later additions to the text are summarily dismissed.

As an introduction to, and a survey of, the trends of Old Testament scholarship to-day, this book is admirable and is to be strongly recommended. There is, indeed, a certain amount of overlapping in the ground covered by some of the essays, especially in the case of ' The Prophetical Literature ' and ' The Psalms ' on the one hand and ' Hebrew Religion ' on the other ; but some degree of overlapping is inevitable in such a volume as this. Some of the essays have appended to them a useful bibliography, and the book has the great advantage of being well indexed.

In every part of the religious sphere, parish and congregational life and work, the realms of theological speculation, and the Ecumenical Movement which is illuminating if not overcoming the dissensions of Christendom, constant tension exists between reverence for tradition and the exercise of the freedom of the Spirit. One set of controversialists may go all out for submission to the authority of the past, others for the fearless assertion of the liberty of the Spirit. To prescribe a judicious mixture of both attitudes may be less wise than it sounds, for the result may represent just a slackening of the tension through indifference. What is required is a deeper comprehension of the meaning of both ' tradition ' and ' the Spirit,' which will carry forward the tension as a vital element in a larger synthesis.

With massive erudition and mature judgment the Rev. Daniel Jenkins has produced in *Tradition and the Spirit* [1] a volume of which a scholar twice his age might be proud, and one which must place him in the front rank of ecumenical leaders. The smooth conduct of the argument is like the steering of a heavy vehicle through traffic by finger-tip

[1] Faber and Faber ; 12s. 6d. net.

control. One has a constant feeling that the whole range and content of his mind is being focussed on each successive point. And while his own particular field may be the theology connected with the doctrine of the Church and the Ecumenical Movement a competent appreciation of the latest Biblical scholarship is evident whenever it is required.

While no adequate impression of the rich content of this book can be conveyed in a sentence or two, much of the argument is covered by saying that Mr. JENKINS would reject the ultimate validity of a distinction between 'tradition' and 'the Spirit.' The tradition is a tradition of the freedom of the Spirit, and the liberty of the Spirit is exercised in what he calls 'traditioning,' that is breathing life into old tradition so that it continues, as well as creating novelties that will become part of the tradition of the future.

Mr. JENKINS begins with an examination of the Catholic and Protestant attitudes to Scripture and tradition. The evidence for the faith which Scripture contains always remains open to re-examination and the verdict of the creeds has always to be reaffirmed in the light of fresh study of the evidence. This involves a conception of the Bible as part of the living stream of the Church's life which Catholicism rejects. 'To Catholicism the Church is by definition unteachable. She has nothing to learn from experience.'

The Old Testament stresses tradition as an active power, a constituent of the corporate life of Israel. But—to compress some noble pages—the main line of Old Testament tradition is not in the cultus but in the prophetic witness to a personal God ever confronting His people anew with the demand for repentance and new obedience. In the New Testament the tradition comes under judgment. Here perhaps the clarity of the exposition is a little clouded by the use of a Barthian dialect. While Christ's criticism of the Pharisees stands as a warning to every church Mr. JENKINS holds Protestants to be right in seeing in it a deadly criticism of Catholicism. But the liberty of the Spirit is that of members of the new Israel. It is the revaluation of the tradition that sets us free.

The rest of the book discusses the contemporary situation of the churches in their internal affairs, and in relation to the world outside and to the State, and in the Ecumenical Movement. While without hesitation in being practical and topical and controversial, his comments are profound and always moved by belief in the reconciling power of reality and truth, and made with a chastened confession of the presence everywhere of error and inadequacy. The subtle quality of his perception may be illustrated in one or two quotations. 'The administration of the sacrament can readily achieve a certain formal perfection which may encourage self-sufficiency, but few sermons can fail to remind their hearers that all our words about the Divine Word are at best broken and imperfect.' 'A Protestant cannot help sometimes asking, in the midst of the splendour and dignity of a great mediæval Cathedral, whether, on one level, it does not express a sense of being too much at home in a universe whose secrets are all known and where the way from earth to heaven is unbroken and permanently established. These cathedrals do not remind us enough of travellers' tents.' 'The common life of the people of God in this world is more properly thought of as a movement than an organization.'

Protestants, who must hail him as an undoubted champion, may be a little perturbed sometimes to see him advancing against Goliath armed not with stones and a sling but with the whole panoply of the Philistine. The mystical language of Catholic dogma is a spear he finds no difficulty in brandishing. Much of the reading behind his book is in French Catholic and English Catholic and Anglo-Catholic authors, and, though he throws a kindly shield over those who leave these fields unexplored, he chews this material and extracts some spiritual nourishment and spits out decisively what he cannot swallow. The quaint Biblicism affected by many modern theologians is seen in the reference to the staves of the ark and to Kierkegaard's interpretation of 'taking the knife to slay Isaac.' And Mr. JENKINS uses the phraseology of the moment when he speaks of 'the existential contact which produces an inward assurance of the truth of the gospel.'

Holy Communion and Holy Spirit[1] is a study in doctrinal relationship from the pen of J. E. L. OULTON, D.D., Regius Professor of Divinity in the University of Dublin. It deals, as the title implies, with the relationship between the doctrine of the Holy Communion and that of the Holy Spirit, and claims to be, so far as the writer is aware, the first book written on this subject alone.

The greater part of the work is devoted to an examination, careful and scholarly, of the New Testament evidence concerning the Holy Communion. In considering the significance of that

[1] S.P.C.K.; 15s. net.

evidence Brilioth's summing up of it is used as a starting-point. There are three chief ways, as he says, in which the element of mystery in the Holy Communion is apprehended: the 'Synoptic mystery-type,' or 'the presence of our Lord as priest'; the 'Johannine mystery-type,' or 'the presence of our Lord in the Sacrament'; the 'Pauline mystery-type,' or 'the presence of Christ in his mystical body.' It is on this last mode of the eucharistic mystery that Dr. OULTON lays the emphasis in developing his exposition of the doctrinal relationship under consideration.

'It is the argument of this book that the eucharistic doctrine of the "presence" must be considered in relation to the indwelling of Christ in the members of his mystical body, the Church. We cannot, however, accept the view, which the words of Brilioth might seem to suggest, that in Pauline thought the eucharist makes us members of that body, and therefore partakers of the "presence," in the sense that we are not members of the body and indwelt by Christ independently of reception of the elements at Holy Communion. This would be to run counter to the general Pauline teaching that from the beginning of their entry into the Church all its members are partakers of the Holy Spirit, not on certain occasions only, but for so long as they do not banish him by continuance in wilful sin. And the moment when the divine indwelling begins for each member is not left doubtful: "In one Spirit were we all baptized into one body."'

Thus the Eucharist, according to this interpretation of the Pauline evidence, is a means of renewing our fellowship with the indwelling Christ (or the Holy Spirit), and does not effect this *de novo*. And this is the position the Eucharist soon came to occupy in the apostolic and sub-apostolic Church. The wider came before the more restricted: first, the doctrine of the indwelling presence of the Holy Spirit; then, that of the presence of Christ as imparted to receivers of the Holy Communion.

Obviously the adoption of such a standpoint demands a consideration of the relation between Holy Baptism and Holy Communion, and it is not surprising that Dr. OULTON finds himself more in agreement with Hooker, who says that 'the grace which we have by the holy eucharist doth not begin but continue life,' than with a modern writer such as O. C. Quick, who says that 'the presence of Christ in the Eucharist is to be accounted something different from his presence in Baptism.' But in declaring Hooker to be nearer the truth than Quick is, he asks us to read into the concept 'Holy Baptism' 'the multiform divine life into which members of the Church are admitted by that Sacrament.'

In a concluding chapter Dr. OULTON would bring out the affinity between the position he has been advocating and the evidence of mystical religion. If the Sacrament forms only a part of the life of the Church, which is the body of the indwelling Christ, then the problem of the nature of the sacramental gift is not an isolated problem, but is akin to the much larger problem, with which the philosophy or theology of the mystical experience must deal, of the relation of God's 'apartness' from the Christian to His 'indwellingness' in him —of the Beyond to the Within.

From the point of view here advocated we can speak of a relationship between the 'indwellingness' of the Holy Spirit and the grace received in the Holy Communion. The 'mystical' and the 'sacramental' types of experience are not to be set in contrast. To emphasize the abiding presence of Christ in the soul is not to disparage sacramental grace. 'In point of fact, churchmen of all schools of thought, however much they may differ among themselves concerning the manner of Christ's presence and its relation to the elements of bread and wine, are agreed that he is present in such a way that we must speak of the grace of the eucharist as a gift. And this is true of those who lay stress upon the perpetual presence of the Holy Spirit in the personal life.' 'Just because, as we believe, the Holy Communion takes the highest place in the devotional life of the Christian, it therefore supplies the supreme example of the truth to which the mystics bear witness, when they speak of the apex of a man's soul, the point of juncture, as at once the divine presence to which the self attains, and the higher self in contact with God.'

As a member of the Anglican Communion, which subscribes to Holy Scripture as containing 'all things necessary to salvation,' Dr. OULTON makes no apology for the emphasis he has laid in dealing with this topic on the New Testament evidence. He has many references, however, to the teaching of the Fathers. And he understands how disconcerting it is for those who have been brought up in 'a certain liturgical tradition' to be asked to consider their opinions afresh. Nor has his aim been controversial; it has been rather to show that 'when we place the Sacrament within the wider context of the life and worship of the Church we shall find agreements underlying what we thought were differences.'

The Mind of Christ

IX. His Way With Inquirers

By the Reverend David H. C. Read, B.D., Edinburgh

In these days, when what our American friends call 'counselling' is taking an ever-larger place in both the theory and the practice of the ministry, it is tempting to suppose that a thorough investigation into the methods employed by Jesus might yield a definitive technique for our use. This article does not claim to be any such investigation: in my belief it is neither possible nor desirable to evolve a 'technique of counselling' from the recorded methods of Jesus in dealing with inquirers. It is not only that the records of the Gospels are insufficient, giving us only what is obviously a small fraction of His intercourse with His contemporaries: the very idea of a 'technique' of dealing with human souls is foreign to the Christian gospel. We can all learn from the great pastors of the past and the present day—and supremely from the Master—but only a generation dazzled by technology could suppose that the Word of God can be psychologically parcelled and delivered at the correct address.

The very first impression that a reading of the encounters of Jesus with individuals makes on us is just this: that He has no technique. We never feel that He is mentally allocating the enquirer into a category; still less that He is delivering a standard answer. Every time He is speaking to a person with a particular question at a particular time. It is an 'event' with that decisive element of non-recurrence which is a quality of New Testament thinking. The Evangelists present us with the Lord and His neighbour (whoever he happens to be at the time) in decisive encounter—the Incarnate Word addressing this person, and no other (except in so far as the encounter is made alive again for us in Scripture by the Holy Spirit). Nothing was further from their minds than to offer us a series of 'cases' from which we could draw some general conclusions about mankind. Each time, we may believe, our Lord saw the questioner as a unique individual; and each time He was more concerned with the questioner than the question. It is therefore a sound exegesis that has led so many preachers to point out that the answer to the rich young man (Mt 19^{21}) is not to be taken as of universal application, although one sometimes feels that we are almost too ready to make the point in this particular instance while remaining ready to generalize from other recorded answers to questions.

The uniqueness of the question and the importance of the questioner—these are the assumptions of Jesus that most directly challenge our own practice. Every one of us who has had experience of answering questions either in private or in public knows the temptation of the 'stock answer.' We learn that there are only twelve—or is it six?—basic questions: we find our answers according to the best contemporary apologetic, and we imagine that by trotting them out year after year we are 'answering' the inquirer. I have listened at a student mission to what seemed to me admirable answers to questions—given without hesitation and wonderfully lucid. And I used to wonder why it was apparent afterwards in private conversation with students that another type of speaker—very hesitant, perhaps, and not too lucid—had made a much deeper impression, and ultimately given more help. Then I realized that the second type was really following in his own way the example of the Master, treating even the most hoary question (free-will, Muhammadans, suffering, hell) as if he had heard it for the first time, and trying to penetrate through the question to the questioner. The glib answer effects nothing beyond self-propagation. I believe the most important lesson we can learn from our Lord's way with inquirers is simply that each question is an 'event'—the words may be identical, but the situation is entirely different and the questioner unique.

Only once does our Lord appear to give a stock answer to a question. When He is asked 'Which is the great commandment in the law?' it is, I think, probable that the answer He gives is that which was common in the rabbinical schools. But He uses the occasion to indicate (Mt 22^{40}) that for Him the law of love was not just the greatest of the Commandments, but the crown and fulfilment of them all. And in another Gospel (Lk 10^{25-42}) we find that this stock question is followed by a supplementary 'And who is my neighbour?' which receives instead of a stock answer the astonishing Parable of the Good Samaritan. (I say 'astonishing' because, as usual, the meaning of the Parable is not immediately obvious. Either

the questioner is being invited to consider himself a down-and-out who needs to accept the mercy of a man he would never recognize as a 'neighbour'; or else the story does not answer the question but another: 'Whom ought I to be neighbour to?')

It is our Lord's continual concern for the questioner rather than the question that accounts for what seems to us the strange obliqueness in many of His replies. It is very seldom that we find Him giving the kind of straightforward answer that inquirers seem to demand, and that we usually feel we are obliged to give. It is as though He saw right through to the real need behind the question and spoke to that. We are apt to feel an obligation to satisfy a questioner. I wonder if all of His questioners went away satisfied?

Without falling into the vice of classification we can distinguish roughly three types of inquiry in the Gospels: the hostile, the genuine, and the trivial.

(1) The hostile inquiries are reported as coming almost entirely from the class of the professionally religious. In the Fourth Gospel we are given an extended picture of debate between Jesus and 'the Jews.' At first the atmosphere of these debates strikes us as remarkably dissimilar from the brief encounters reported in the Synoptics, and it is clear that we are here in the realm of a totally different kind of reporting, where the *ipsissima verba* of Jesus are hard to distinguish from the comments of the Evangelist. Yet the enigmatic nature of the replies of Jesus in the Johannine version are reminiscent of the way He dealt with His critics according to the Synoptics. To the questions 'By what authority doest thou these things?' (Mt 21^{23}), 'Is it lawful to give tribute unto Cæsar?' (Mt 22^{17}), 'when the kingdom of God should come' (Lk 17^{20}), and others, Jesus is reported as giving the most indirect and provocative replies. It is as though He saw here through the questions to the hardness of heart that was to destroy Him, and refused to allow Himself to be trapped before His time. Again we note that in the Fourth Gospel Jesus is shown as 'speaking in proverbs' almost as if He did not want to, or could not, make clear His message to His enemies; and at the end it is with a kind of sigh of relief that His friends say: 'Now speakest thou plainly, and speakest no proverb' (Jn 16^{29}). This situation is paralleled in the Synoptics in the hard sayings about the parables: 'Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables' (Mk 4^{11}). This is entirely contrary to the popular idea of His use of the parables as simple illustrations to make all crystal-clear, and indicates that a certain kind of hostile inquiry will come up against the opaqueness of the Divine revelation, which is 'unto babes' (Lk 10^{21}).

We may note in passing that in dealing with hostile questioners He did not hesitate to use the method of shrewd counter-question, as in the riposte to the challenge about His authority (Mt 21^{23-27}). Not only does He refuse an answer, but leaves His adversaries in exactly the same position.

Among the hostile questions there were, of course, some that expressed neither scorn nor a desire to entrap, but simple indignation: 'Why eateth your Master with publicans and sinners?' (Mt 9^{11}); 'Why do thy disciples transgress the tradition of the elders?' (Mt 15^{2}). And to these may be added the occasional outbursts of His own disciples such as: 'To what purpose is this waste?' (Mt 26^{8}). To this type of query He gives a straight and forceful answer, revealing the deepest meaning of the new life that He was bringing to men.

It is clear from the dramatic movement of the story that the hostile inquiries to which Jesus was subject were ultimately directed towards getting Him to commit Himself to some claim that would seal His fate with both Jewish and Roman authorities. When His hour has come, and He has provoked the storm that was to bring about His execution, He faces His accusers with a resolute silence until He is adjured by the living God to tell whether He is the Christ. Then, and then only, does He appear to give the affirmative answer for which His enemies were waiting. It is as if only the inevitability of the Cross wrung from Him an answer to the question: to have continued in silence would have perhaps been to avoid the way He had to go. Never short of this does He wish to impose on any the one answer that can satisfy the human heart, the answer that must be sought and found in love.

(2) The genuine perplexities that were brought to Jesus came normally from His disciples. In each recorded case we find Him answering with direct and penetrating teaching. To the plea: 'Lord, teach us to pray' (Lk 11^{1}), He responds with the model prayer; to the question: 'Why could not we cast him out?' (Mt 17^{19}), He replies, 'Because of your unbelief'; to the question: 'Who is the greatest in the kingdom of heaven?' (Mt 18^{1}), He responds by simply calling a little child to Him; and to the question: 'How oft shall my brother sin against me, and I forgive him?' (Mt 18^{21}), He replies: 'Until seventy times seven.' Notice how every time the reply would to some degree startle and shock the questioner. To the query about prayer He gives in answer not only 'The Lord's Prayer' but the amusing and provocative story about the man in

bed being bothered by his friend. The reply about casting out devils is supplemented by the vehement saying about the faith that moves mountains. The happy illustration of the child is linked with a fearful warning against 'offending one of these little ones.' And the answer to the query about forgiveness is couched in terms to bring home the infinite obligations of Christian love. In other words His way with enquiries of this sort is to give the immediate answer in such a way as to lead the disciples to see further into the mysteries of the new life. Their questions are simply the starting-point for a whole range of further insight and query.

It is significant that in the Fourth Gospel, where He makes such enigmatic replies to the questions of 'the Jews,' on the rare occasion when He is directly queried by His disciples He gives a short and plain reply—but a reply that is filled with the whole mystery of the Incarnation. 'How can we know the way?' (Jn 14^5), 'I am the way'; 'Lord, shew us the Father' (Jn 14^8), 'He that hath seen me hath seen the Father.' It is in the Johannine account that attention is continually drawn to the answer that He is rather than the answer that He gives. The Evangelist is more concerned to show us Christ as the Living Answer to the inquiries of men than to report on how He satisfied their minds with intellectual solutions. We know from experience the difference there is between silencing a question with a clever answer, and leading a questioner to 'the true and living way.' 'Lord, to whom shall we go? thou hast the words of eternal life' (Jn 6^{68}).

The most moving example of Jesus dealing with the individual inquirer is the reported interview with Nicodemus (Jn 3). Nothing could better demonstrate the impression left by the Master on His disciples of the supreme importance of personal contacts than the fact that the most church-conscious evangelist should have recorded the most profound utterances of the gospel in the context of a tête-à-tête under the stars. Here the answers are given to the unspoken questions as well as to the bewildered 'How?' Notice how the Lord ignores the opening compliment and makes straight for the central issue for a man conscientiously struggling in the chains of conventional religion. We have here obviously only the outlines of the incident, but they are enough to demonstrate the greatest pastoral gift in action—that of speaking directly to the inner need. We cannot imagine our Lord ever being left like us, when the door closes on an inquirer, asking ourselves: Was that really what he came to ask?

(3) It is comforting to realize that Jesus had to meet another type of question, a type that continues to plague the Evangelist. Among the inquiries recorded are several that can only be described as trivial or trick. Everyone who tries to expound the gospel has to learn to distinguish the sincere (even if hostile) question from the flippant and would-be clever. Lacking the insight of the Master, however, we have to be on our guard against dismissing certain stock questions as necessarily trivial. The Evangelist's reply: 'Never mind the Book of Jonah, sir, where were you last night?' is not always justified. Young people in particular are apt to be genuinely worried about certain hoary Biblical dilemmas, and it is better to give a hundred careful answers to trivial questions, than one sharp retort to a genuine one. But the trivial question—and the trivial questioner, who is the real problem—exists, and it is instructive to watch the Master at work with them.

Part of the plan to entrap Jesus during the last week at Jerusalem consisted in getting Him to commit Himself on certain religious and political issues. We can therefore assume that there was no real religious concern behind many of the questions He had then to face. We have to keep this in mind when pondering the nature of His replies to the questions about tribute-money, the Resurrection, and the Davidic descent (Lk 20^{19-44}). There is no question here of a careful, serious answer to a profound personal problem. 'Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's' caps the incident of the coin and silences the inquirers; but, as we have been discovering in recent years, it in no way solves the problem of deciding the respective sphere of political and religious responsibility. It was not designed to do so. It was a flashing, provocative, prophetic word in answer to a trap question.

So it is with the questions about the Resurrection and the Davidic descent. In both cases the answer turns on the acceptance of the kind of exegesis in which His questioners delighted. By accepting their premises He was able quickly to leave them speechless—'and after that they durst not ask him any question at all.' And to show that He is not afraid of such queries He poses another of the same kind Himself—'How say they that Christ is David's son?' and proceeds to answer it along the same lines. It is instructive to note how in this kind of situation our Lord proceeds to the counter-attack.

There is a question recorded in St. John's Gospel, perhaps the most famous question of the Bible, which I hesitate to describe as trivial, and yet it represents a state of mind that is not seriously awake to our human situation. 'What is truth?' said Pilate, and according to Bacon he was jesting and 'would not stay for an answer.'

Whether or not he was jesting, it is clear that he represents a type of mind that causes more difficulty to evangelism to-day than any other. For Pilate is the patron-saint of the logical positivists, those moderns who deny validity or meaning to words such as 'truth,' 'goodness,' or 'God.' An inquirer who has a specific difficulty of belief or conduct can be given an answer; the hostile critic can be given another kind of answer; but what can be said to the man who implies that for him your statement of the gospel is neither true nor false, but just so many words? We cannot construct any conclusions on this single incident with Pilate at the crisis of our Lord's earthly ministry. The tragedy of Pilate would appear to be that a life-time of cynical Roman power-politics had left him incapable of responding to the Truth incarnate beside him. And it looks as if the question is flung off as an escape from an uncomfortable conscience, at last aroused by the presence of the Son of God. In the end the only answer to the man who questions the meaning of the questions themselves is the challenge of Life itself. For behind the scepticism of the mind lies the decisive area of common human conduct where the inquiry after the 'Why? How? What?' cannot be stifled.

We are left with a sense of wonder at the infinite variety, delicacy, and vigour of our Lord's way with inquirers. There is no pattern, no set of rules—always the fresh response to the unique situation. The question is a form of words: the questioner is a person and in the end he finds the answer not in words but in the Questioned.

Literature

INTERPRETING THE NEW TESTAMENT

Professor A. M. Hunter has on various previous occasions, particularly in his books on 'The Unity of the New Testament' and on 'The Work and Words of Jesus,' shown a talent for short and incisive utterance which has made his writing a model of didactic exposition. The same quality is stamped on his new volume on *Interpreting the New Testament 1900–1950* (S.C.M.; 10s. 6d. net), and admirably subserves the author's purpose, which is not to write for experts or to develop new theses but to provide (1) for theologians in other fields and (2) for ministers and students in general a compact survey of the progress made in New Testament studies during the last half-century. To do this effectively within the compass of a hundred and forty pages, when countless questions turning on text, language, translation, literary introduction, historical criticism, and theological evaluation press for answers, demands no ordinary mastery, but Dr. Hunter has attacked the task courageously and with notable success.

'Since the famous forty-seven did their work in 1611, nearly three and a half centuries have passed.' English speech has changed. 'The Authorised Version, for all the glories of its language, has grown more and more of a foreign tongue.' The problem of translation has, therefore, deeply engaged Biblical scholarship in recent years, all the more because our resources for the establishment of the text and for the elucidation of the language of the New Testament have increased vastly since 1881. Dr. Hunter devotes three chapters, accordingly, to translation, text, and language. While the 'Neutral' text of Westcott and Hort can no longer sustain the absolute claim made for it in 1881, a palmary value is still to be awarded to it. In the matter of language, Dr. Hunter thinks the only case of a clearly Aramaic *document* underlying any part of the New Testament is the Q source of Matthew and Luke. As regards Synoptic analysis, the Four-Source theory of Dr. Streeter has superseded the old Two-Source hypothesis, and this, Dr. Hunter thinks, is 'indubitable and great gain' for broad-basing the study of the teaching of Jesus. A reference might, however, have been made with advantage at this point to Dr. G. D. Kilpatrick's book on 'The Origins of St. Matthew's Gospel.'

It is impossible in a short review to indicate further the positions taken by Dr. Hunter in his survey of the New Testament books. Problems of introduction are wisely and suggestively reviewed. But the writer's main interest is seen to centre in the special significance for religion of the Person of Jesus, as that comes to manifestation in Gospels and Epistles alike. In the two chapters on 'The Life of Christ in the Twentieth Century' and 'St. Paul in the Twentieth Century' the necessity of a theological interpretation of the New Testament comes to pointed expression. The downfall of the 'liberal' hypothesis of the 'Jesus of History' is seen to be complete as attention has become withdrawn from the background to the foreground of the New Testament picture. The deeper dimensions of the message have revealed themselves, and no longer may the New

Testament scholar screen himself off from the Christological question. Dr. Hunter, therefore, makes 'The Theology of the New Testament' the subject of the final and most important chapter of the book. Strange that 'the tragic history of the twentieth century' has been needed to restore a sense of the existential character of the New Testament, strange but true! For if for the moment the swing away from liberal theology in Barth has seemed to carry thought too far from the Jesus of the Gospels, the main direction of New Testament investigation in recent years has been deeply central and positive: 'to make more sure the foundations on which our Christian faith is built, and to increase and deepen our conviction that "a new face has been put upon life by the blessed thing which God did when He offered up His only begotten Son."' It is to be hoped that this book will have a wide circulation. The theological student in particular should find it indispensable.

W. Manson

THE REDEEMED AND REDEEMING COMMUNITY

Dr. Leonard Hodgson, Regius Professor of Divinity in the University of Oxford, has once more put students of Christian theology in his debt. In his recent volume, *The Doctrine of the Atonement* (Nisbet; 10s. 6d. net), he returns in his maturity to the subject of his first book, which was unpublished on the advice of wise and candid friends, and gives us in the form of the Hale Lectures, 1950 (delivered at Seabury-Western Theological Seminary, Evanston, Illinois), a series of suggestive chapters characterized by penetration of thought and a personal directness of style. Nor does he despise the use of illustrative instance.

For example, he sees in the hour-glass a picture of God's counter-action as He enters within history to check the power of evil in the creative process as it takes at the human level the form of sin: 'first attention is progressively narrowed to elements within the whole creative process, to mankind, Israel, the remnant, Christ; then the sphere of the divine operations broadens out again through the activity of those in whom the crucified, risen and ascended Lord continues His redemptive work.'

This is not a treatment of the doctrine of the Atonement on the usual historical or systematic lines. The history of the doctrine as developed in the Early Church and in mediæval and modern times is only touched upon incidentally; and the dogmatic presentation of it, which is in the context of the problem of evil as a whole, is claimed to be distinctive. Professor Hodgson refuses to view the doctrine of the Atonement, and with it the doctrine of the Church, narrowly and to regard the importance of the Atonement as summed up in its offer of salvation to penitent sinners, and the importance of the Church as summed up in its being the society within which this offer is secured to its members. As already indicated, he would set the Atonement in the context of the problem of evil as a whole—of evil as ignorance, ugliness, suffering, and sin, and not merely in its climax as sin.

'If, from as far back as we can trace the story of the human race, we find man struggling with evil in its four forms, the Bible bears witness to the truth that from as far back as we can trace the special revelation of God He is on man's side, rescuing man, and indeed the whole creation, from the evil with which it is infected. The gospel is the whole story, from the call of Abraham to the incarnation, ministry, death, resurrection and ascension of Christ, the gift of the Spirit at Pentecost, and the continuing life of the Church. It is the story of God taking upon Himself, not in words to explain that all is well, but in deeds to ensure that all shall be well.'

Here, according to Professor Hodgson, are some of the different 'elements' that must be woven together into a single picture if we are to grasp what God hath wrought in Christ: (1) God's education of His chosen people to see in sin the 'hard core' of the problem of evil; (2) God's creative activity as involving both punishment and forgiveness for the eradication of evil as sin; (3) God, incarnate in human history, winning the right to forgive all sins in such a way as to set forward His central purpose of creating a community of persons possessing freedom and goodness; (4) the Christian Church as the instrument through which the crucified, risen, and ascended Lord carries on His work of rescuing His world from the evil with which it had become infected.

Professor Hodgson is of opinion that the line of thought he presents in this book is both faithful to the Biblical witness and in the central stream of Christian faith and thought. But on the ground that the truth of the Atonement is greater than any interpretations of it he is tolerant, indeed more than tolerant, of the various interpretations that belong to the history of the doctrine. He has room for both Anselm and Abelard, as for both Professor Oliver Quick and Dean Hastings Rashdall; nor do we remember ever reading so sympathetic an account of the 'Levantine' theory of St. Gregory of Nyssa, who after all 'had grasped the truth that the problem of evil is, to use human language, a problem for God as well as for man . . . that what man needs to be assured

of is some objective act of God which is of the nature of a rescue.'

In conserving the old thought of an objective act of God in the Atonement wrought by Christ at Calvary, Professor Hodgson has profited much from Professor Quick's distinction between penal and sacrificial death and his exposition of their union in the death of Christ. At this point he also welcomes Bishop Aulen's contribution to the study of the Atonement, though criticizing him for succumbing to the temptation besetting all 'transactionists,' of so emphasizing the godhead of the Redeemer that they fall into docetist error. The two sides of the Incarnation, the human and the Divine, are each to be duly emphasized: 'when God the Son came personally into human life and wrought His work of atonement, He came not only to fulfil in His perfect manhood the potentiality of previous evolutionary stages, but also to initiate a completely new stage, the stage in which, working in and through His continuing earthly body, He should bring to its perfection His whole redeemed creation.'

W. Fulton

THE FALL OF JERUSALEM AND THE CHRISTIAN CHURCH

The volume with the above title is a major work of scholarship (S.P.C.K.; 30s. net). The author is Dr. S. G. F. Brandon, M.A. Whether one agrees with its methods and its conclusions or not one cannot do other than admire it. The thesis of the book is that, 'after the Resurrection experiences, the next most crucial event in the life of the Christian Church was the overthrow of the Jewish nation, which was dramatically epitomized in the destruction of its holy city of Jerusalem in A.D. 70.' In the space at our disposal it is quite impossible to do justice to the argument of this book.

It is held that in its beginning Christianity was essentially a Jewish and in no small measure a political, faith. Jesus was a nationalistic Messiah to the Early Church. When Paul entered the Church something new emerged. He had no knowledge of the historic events of Jesus' life and therefore had to stress a spiritual gospel which had the seeds of a universal gospel in it. He was always uncomfortably at variance with the Jerusalem Church. In effect Paul experienced a growing frustration, for even in places like Corinth, one of his own churches, this Jewish influence was an invasive and a destructive thing. In the end he determined to go to Jerusalem with the idea of appealing to the Jerusalem Church to stop interfering with him, and—to put it bluntly—to give him a chance. There he was arrested and taken to Rome. That meant the eclipse of Paulinism and the triumph of the already strong Jewish Church at Jerusalem.

Now this triumph of the Jewish outlook on Christianity would have turned the Church into a Jewish institution but for one thing—the destruction of Jerusalem wiped out the Jerusalem Church. There then began a rehabilitation of Paul. It was then, soon after A.D. 70, that Mark's Gospel was written. Its aim is to detach Jesus from His Jewish background. Mk 12^{35-37} repudiates the idea of a Davidic nationalistic Messiah; the relations of Jesus are disparaged; the apostles are presented in an unsatisfactory light; the incident at Cæsarea Philippi (Mk $8^{32.33}$) is actually anti-Petrine polemic; Mark always translates Aramaic words but does not translate Simon *the Cananaean*, because he is unwilling to show that Jesus had a Zealot in His company. Luke is more detached; the struggle is now past; but he too stresses the universal nature of Christianity. In his time, not Jerusalem but Alexandria seems the enemy. When Peter, after his escape from arrest, went to another place (Ac 12^{17}) that other place was Alexandria, where the Jewish tradition was carried on. It was there that Matthew's Gospel, representing that tradition, was written. In point of fact the ἐχθρὸς ἄνθρωπος in the Parable of the Tares (Mt 13^{24-30}) is Paul. The Epistle of James and Hebrews are also Alexandrian products. The emergence of Philo and historical circumstances finally detached the Alexandrian Church from its Jewish background also. The argument then is that, but for the Fall of Jerusalem, Paul's work might have been completely defeated and the powerful Jerusalem Church might have made Christianity into a Jewish nationalistic faith.

No book was ever better documented than this. Sources and authorities are meticulously given, and given in full. But over and over again it is assumed that no one in the New Testament was ever able to write anything without being 'tendentious,' that in fact there is hardly a statement in it to be taken at its face value, that every writer had some kind of axe to grind, and picked and chose and even manipulated his facts much as he liked. It is quite true that no one ever wrote a completely detached story of anything, but Dr. Brandon seems to us to go too far. But the fact remains that this book is a monument of scholarship. We may or may not agree with its conclusions; the fact remains we must reckon with them and we must answer them or accept them.

William Barclay

It has always been a matter for regret that so much excellent theological and religious writing appears in a form which lacks permanence. To that end we extend a very warm welcome to *Christian Pamphlets*, A Select Bibliography, List Number 4, 1951, published by the Advisory Committee on Christian Pamphlets (3d.), the Chairman of which is the Rev. W. H. Murray Walton. Under ten headings this booklet lists some two hundred and forty-two pamphlets. Frequently it adds a descriptive sentence which indicates the character of the pamphlet. The list and the pamphlets themselves are obtainable from the S.P.C.K., Northumberland Avenue, London, W.C.2, and the Epworth Press, 25–35 City Road, London, E.C.1. There can be no doubt that this list will serve an extremely useful purpose, and we hope that such lists will continue to be regularly published in the future.

And It Came to Pass, by Mr. W. G. Bebbington, M.A. (Allen and Unwin ; 7s. 6d. net), consists of stories from the Bible, selected and arranged to be read as literature. The compiler of this work is concerned with these stories simply as stories. ' This book is not intended for Scripture lessons, but to give the sheer personal enjoyment which all collections of good stories give.' It is pointed out that everyone would include the Bible in a ' desert island ' library, but that no one is seen reading it in the train and that it is not a bedside book any more. ' One of the chief explanations is just that it is too big and miscellaneous.' So this book, by taking eighteen stories from the Old Testament and ten from the New Testament, and printing them in straightforward narrative style in the words of the Authorized Version, seeks to awaken again interest in the sheer fascination of the Bible as literature. Laurence Binyon is quoted as saying that the failure to read the Bible ' is a voluntary starving of the mind and an impoverishment of the spirit which seems an incredible folly.' It may well be that this book will do much to achieve the object of the compiler. There are odd but very attractive illustrations by Pauline Diana Baynes.

Some years ago an American padre, studying at a Scottish University, was asked by the examiner, 'What is meant by Q?' Being of a Fundamentalist persuasion, he made the startling answer : ' Q is the name the Higher Critics give to the Holy Ghost.' The Abbot of Downside, B. C. Butler, who has written a book called *The Originality of St. Matthew* (Cambridge University Press ; 18s. net), takes another and no less original view. Q is a myth, and the whole idea of a sayings-source is ' an unnecessary and vicious hypothesis.' The Two-Document Theory, which most of us had supposed was now a dogma of critical orthodoxy, is a complete fallacy. The late Canon Streeter and all his co-workers in the field of source-criticism spent their strength in pursuing a will-o'-the-wisp.

Let it not be supposed that Abbot Butler's is a lighthearted, uninformed denial of the Two-Document Theory. On the contrary. It is a learned book, hard to read, well documented, and gravely persuading us to unlearn what the source-critics of the last hundred years have been teaching us. It falls into two parts. First, Butler shows us how foolish it is to believe that St. Matthew and St. Luke shared a common sayings-source for the teaching of Jesus. The simpler and the truer explanation is that Luke copied from Matthew. Then he takes Streeter's five chief arguments for the priority of Mark and proceeds to show how false they are. The first three are founded on ' a school-boyish error of elementary reasoning,' and the other two would carry no conviction with us if we were not under the spell of the Two-Document Theory. After nine chapters of argumentation and refutation, he reaches his conclusions. They are of course the ones to which he is committed by his Church. Matthew came first, and Mark depended on him. It is reasonable to believe that the First Gospel once existed in Aramaic. We are to imagine St. Peter sitting down to dictate his autobiography (Mark) with his fellow-apostle Matthew's Gospel before him. ' I rather more than suspect that we have in Mark St. Peter's counter-signature to the witness of his fellow-apostle in Matthew,' says the Abbot.

Need the reviewer say in conclusion that he is completely unpersuaded ? The Abbot's ingenuity in finding arguments for his thesis is truly astonishing ; but on closer examination the reasons given are of the flimsiest, and again and again when he concludes ' Clearly . . .' and expects us to murmur assent, we can only mournfully say, ' *Non liquet* ' and go on to the next point. Abbot Butler is no doubt a good and sincere man, as he is an excellent scholar ; but the thesis on which he expends his erudition was an impossible one from the start, and at the end of one hundred and seventy pages the originality of St. Matthew is still gravely to doubt.

With a liberal outlook and brisk and fluent eloquence the Rev. D. W. Langridge presents *The Plain Man's Christ* (Independent Press ; 7s. 6d. net). Its style will appeal to some and repel others, as these examples may indicate. Among the titles to his chapters are ' His Magnificence,'

'His Toughness,' 'His Anti-clericalism,' 'His Divine Sportsmanship.' In a chapter on Mary Magdalene he says, 'It is a misfortune for us that we have no photograph of this girl, as we have, for example, of Peter'; and he tries to supply the want by a phrase, 'Piccadilly Mary.' He offers, as a new and humble definition of Christianity, the slogan 'three cheers for the universe.' His own apology for his literary manner is 'which is preferable; to stick to the elegant and familiar phrases of orthodox theology or to endeavour at any cost, even the cost of good taste, to drive the startling truth of Christianity home?'

In effect, he is so self-consciously bent on making snappy, down-to-brass-tacks statements that will size up every matter that he tends to prevent a reader from recognizing and doing justice to the large degree in which he succeeds in stressing in his picture of Jesus the essential religious values that make Christianity a gospel.

These addresses, *God's Call and Man's Choice* (New India Book House, Madras; Rs 1/4), by the Right Rev. E. B. Thorp of the Church of South India, are worthy of a larger setting, as they raise most interesting questions of exegesis and practical application. Amongst other topics relevant to his main purpose of driving home his message, the author adroitly explains the difference between ordinary and Biblical narrative by suggesting that the former descriptions are mainly factual whereas the latter are in terms of ultimate meaning. This distinction, he thinks, would lessen the difficulty of transition from Biblical 'calls' to the experiences of our own lives, and make easier the acceptance of some of the details of the actual calling, for example, of some of the Old Testament prophets. There are useful discussions also of the distinction between 'called' and 'chosen,' the relative value of 'sudden' as compared with 'gradual' conversion, and the problem of why certain professions rather than others are deemed worthy of the higher status of 'vocations.'

The purpose of *Archaeology Gives Evidence: Bible History and Eastern Discovery*, by Mr. A. Rendle Short, M.D., B.Sc., F.R.C.S., in the series 'Foundations of Faith' (Tyndale Press; 2s. net), is indicated by its title. The 'critical' standpoint is that of G. Ch. Aalders and the Inter-Varsity Fellowship, namely, that the Pentateuch is in all essentials the work of Moses. This is 'the modern view.' The findings of archaeology are simply and accurately described, and the reader is left to judge for himself 'whether the archaeological evidence fits best the Wellhausen hypothesis or the modern view.' Mr. Short is careful not to overstate his case. He calls the story that the remains of Noah's Ark have been seen on Mount Ararat 'false evidence,' and he quotes with approval the statement of Sir Frederick (*sic*!) Kenyon: 'To my mind, the true and valuable thing to say about archaeology is, not that it proves the Bible, but that it illustrates the Bible. . . . The contribution of archaeology to Bible study has been to widen and deepen our knowledge of the background of the Bible narrative and especially of the Old Testament.'

The Biblical Doctrine of the Wrath of God, by Professor R. V. G. Tasker, M.A., B.D. (Tyndale Press; 2s. net), embodies the Tyndale Lecture in Biblical Theology for 1951. Professor Tasker chose this subject believing that 'a generation which has little or no fear of God should be faced with the reality of His wrath as well as with His lovingkindness.' That the wrath of God is a reality none will deny because as Lactantius long ago said *qui non odit non diligit*. There is a sense in which 'the Christian gospel is bad news before it is good news,' because before a man can enter a state of grace he must realize that he is in disgrace. The essence of sin is found in the sin of Adam—'the unwillingness to accept his creaturely estate,' and the desire to invade provinces which belong to God alone. It was Israel's condemnation that she went wrong in two ways. First, she failed to rise to all the privileges which the guiding hand of God had given her, and, second, she failed to understand the forbearance of God. Instead of being moved by it, she traded on it. Even in a state of grace man still runs the risk of the wrath of God because 'the justified sinner must become the sanctified sinner.' This sense of sin must be awakened because it is the mark of the unregenerate man that he thinks he is alive when he is dead. This booklet grimly ransacks the Old and New Testaments for material concerning the wrath of God. Karl Barth is quoted with approval, 'How vast a gulf separates the nineteenth century conquering-hero attitude to religion from the disgust of men at themselves which is the characteristic of true religion.' It is inevitable that this is a completely unbalanced work. As some one has said, 'It is surely wrong to seek to glorify God by blackguarding men.' All the material is drawn from the Bible and yet the general impression is the reverse of the impression that the Bible gives. There is scholarship and insight here, but let Professor Tasker redress the balance—let him immediately write another booklet on the love of God, for a half-finished story always presents problems which dare not be left unanswered.

The Priesthood of all Believers[1]

By J. M. Ross, M.A.

Many of us have been brought up to believe that the doctrine of the priesthood of all believers is fundamental to Protestantism, and that its resuscitation was one of the great positive achievements of the Reformation. But what does the doctrine mean? Does it mean that any believer is entitled to perform all the functions of the Christian ministry? Sometimes it is used in a manner which would seem to imply that conclusion; but a little study of Church History and Biblical Theology will show that the true Scriptural doctrine of the Church's priesthood is quite a different thing, and has not in fact been emphasized in Protestant thought.

I

Anyone who supposes that the priesthood of all believers is one of the pillars of Protestant theology will get an unwelcome surprise if he tries to trace this doctrine in the classic Protestant and Free Church writers; for he will find that the doctrine was given no prominence until the latter half of the nineteenth century. The doctrine is supposed to be particularly characteristic of the English Free Church tradition, but it is hard to find in any representative writings of that school. For instance the Admonition to Parliament published by the Puritans in 1572 objected to the term 'priest' in the Prayer Book, not on the ground that all believers are priests, but on the ground that Christ is our only Priest. Cartwright took a similar line in his writings in support of the Admonition. Henry Barrow, who may be regarded as representative of the earliest Separatists, believed in a distinct Ministry in the Church, and was more interested in the priesthood of Christ than in that of believers.

The priesthood of believers is not mentioned in the Westminster Confession of Faith or the Savoy Declaration; Isaac Watts wrote no hymn about it; Doddridge did write one hymn about it, but it is no longer sung[2]; and John Owen, in his *True Nature of a Gospel Church*[3] argued that every believer has a right to church privileges, not because he is a priest—Owen makes no mention of priesthood—but because he is a *son* of God.

Nor is this doctrine any more prominent in the Fathers of Methodism. Both John and Charles Wesley, like Baxter in the previous century, believed in a priesthood of the Ministry. For instance, Charles Wesley in his *Journal* for April 17th to 19th, 1739, referred to the 'pestilent errors' of a Mr. Shaw, who 'insisted that there is no priesthood, but he himself could baptize and administer the other sacrament as well as any man.' The only references to the priesthood of believers in the writings of the Wesleys are in three of Charles's Eucharistic Hymns, the most pointed of which[4] begins—

> Ye royal priests of Jesus, rise,
> And join the daily sacrifice;
> Join all believers, in His name
> To offer up the spotless Lamb.

The story is similar in the nineteenth century. Robert Hall, the great Baptist preacher and controversialist, preached no sermon on the priesthood of believers, nor did he use the doctrine in his argument with Rome. Spurgeon did preach a sermon on 'The kingly priesthood of the saints,' but only a tenth of it is concerned with their priesthood, the rest being taken up with their kingship—and an appeal for money. Dr. Dale did not think the doctrine important enough to mention in his *Lectures on Christian Doctrine*; and although William Burt Pope was too good a theologian to neglect this topic, yet his treatment of it in his great *Compendium*[5] is scanty and cautious.

It is perhaps a little easier to find references to the priesthood of believers in Anglican than in Presbyterian and Free Church writers. John Donne in one of his sermons[6] said 'At the Sacrament every man is a Priest . . . To come to the Communion Table, is to take Orders; Every man should come to that Altar, as holy as the Priest, for there he is a Priest.' Professor A. M. Ramsey[7] quotes Jeremy Taylor as holding that 'in confirmation we receive the unction from above, that is, that we are then most signally made kings and priests unto God, to offer up spiritual sacrifices.' The doctrine of the priesthood of believers is also treated at length by Archbishop Leighton in his Commentary on First Peter $2^{4-5.\ 9}$.

[1] The substance of this article was given as an address to the Free Church Congress in April 1951; it is also reported in the *Free Church Chronicle* for September 1951.

[2] It is a hymn beginning 'Approach, ye children of your God' and ending 'Till each a royal priest appears on his celestial hill.' Elsewhere he does not scruple to call ministers, metaphorically, priests.

[3] 1688 edition, p. 34.

[4] No. 137.

[5] Second Edition [1880], iii. 335–6.

[6] Sermon IV. [1640], 32–3.

[7] In *Theology*, xlviii. 198 [Sept. 1945]. A more recent quotation is also given to the same effect from Bishop John Wordsworth.

It cannot be said, however, that the doctrine has any real prominence in Anglican writings, and it is perhaps characteristic that the editor[1] of Leighton's Commentary in 1870 should have thought it necessary to insert a long footnote justifying the priesthood of the ministry.

The apparent neglect of the doctrine of the priesthood of believers in England and Scotland follows on its neglect by the Protestant Reformers on the Continent. The doctrine is hardly to be met with in the great Reformation Confessions of Faith; perhaps the only reference in them is the following: 'Priesthood and ministry are very different things. The one is common to all Christians, the other not so.'[2] And though Calvin was too fine a scholar not to be aware that 'all we Christians are termed a Royal Priesthood because we offer the sacrifice of praise in the Lord's Supper,'[3] yet normally he is too full of the priesthood of Christ to be interested in the priesthood of believers.

Nor is the doctrine characteristic of Lutheranism. Melanchthon held that the term 'priest' is properly applied to ministers, not because they are a sacrificing priesthood, but because they minister the word and sacraments.[4] Even Luther himself did not stress the priesthood of all believers nearly as much as he is popularly supposed to have done. It is true that in 1520 he made much of the doctrine for controversial purposes against the claims of the Roman priesthood, but he made little mention of it after 1524, when he was contending with the excesses of the Peasants' Revolt and the claims of unbalanced laymen to Divine revelation. 'We are all priests,' said Luther, 'but we are not all parsons.'[5] The argument of 1520 is to be found in the 'Address to the Christian Nobility of the German Nation' and the treatise 'On Christian Liberty.' In these Luther contended that the priesthood has not sole authority to determine spiritual matters: the prince has also, for we are all priests by baptism. But no one may take to himself priestly functions, and only the ordained ministry may preach and absolve *in public*. Luther regarded preaching and absolution as priestly acts, and therefore got into difficulties when baptized laymen claimed the right to perform these functions. He got into those difficulties because, as will appear below, his doctrine was not fully Scriptural; he thought of priesthood mainly as a privilege of the individual, whereas Scripture regards it rather as a responsibility of the whole body; he associated it primarily with the right to teach and pronounce absolution, whereas Scripture associates it rather with the duty of appearing before God and presenting our sacrifices to Him.

The silence of Protestants on the priesthood of all believers is understandable if two things are remembered.

(1) The classical Protestant writers were more concerned with the rights of Christ than with the rights of believers. To call any man a priest, whether minister or layman, appeared to derogate from the privileges of Christ.

(2) The Reformation was essentially a protest against the mediæval attempt to set up the sacrifice of the Mass alongside of the supreme sacrifice of Calvary. Now the Mass was performed by priests. If therefore the Reformers had emphasized the priesthood of all believers, this would have implied that whenever they celebrated the Lord's Supper, all the participants being priests would be performing the function of priests, that is to say, celebrating the abominable and idolatrous sacrifice of the Mass. Therefore they preferred not to call any human being at all a priest, but to emphasize instead the sole High Priesthood of Christ.

II

What, then, is the true Scriptural doctrine of the priesthood of the whole body of believers? What is the meaning of Rev 1^6 and 1 P 2^{4-5}?

When the New Testament writers spoke of priesthood they were not, of course, thinking of priests in the Roman Catholic sense—of priests who celebrated the sacraments, performed intercessory masses, gave absolution to penitents, and taught the doctrines of the Church. Nor, for the matter of that, were they thinking of the priests who officiated in the contemporary pagan cults. They were thinking only of the priesthood of the Jewish Temple. Indeed, the references in First Peter and Revelation are almost word-for-word quotations from the Old Testament. Had not the Lord said through Moses 'Ye shall be unto me a kingdom of priests, and an holy nation'? (Ex 19^6). This prophecy was now fulfilled in the Christian Church. Those functions that were previously performed by the priests of the Temple, were now to be performed by the whole Christian people, who themselves also constituted the Temple of Christ (1 Co 3^{16}, 2 Co 6^{16}).

We must therefore turn to the Old Testament to find out what were the functions of the Temple priests. This is, of course, a complicated subject on which much has been written, but for the present purpose it may be considerably simplified without sacrifice of truth. Originally there were

[1] William West, Incumbent of St. Columba's, Nairn.

[2] *Second Helvetic Confession*, ch. 18.

[3] *Inst.*, IV. xviii. 17.

[4] *Apol. Conf. Aug.*, vii. 7–11.

[5] See H. H. Kramm, *The Theology of Martin Luther* [1947], 78–9.

priests elsewhere than at the Temple, and in earlier days it was part of the priest's function to deliver oracles and expound the Law. But the New Testament writers were thinking of the later ritual of the Second Temple, in which the principal duties of the priesthood were to appear in the presence of God and offer sacrifices to Him. To the Biblical writers God is of such infinite holiness and majesty that no ordinary person can appear in His presence and live (cf. Ex 33^{20}, Jg 6^{22-23} 13^{22}). It was therefore necessary for a wall of protection to be built up between God and the people.[1] No one could offer a sacrifice by himself: a priest must help him (Lv 1–3). If he had unwittingly committed some sin, the pollution must be removed by a sin-offering (Lv 4).[2] If he had made himself unclean by touching the carcase of a beast or in any other way, that pollution must be removed by a guilt-offering (Lv 5). And who were these priests who attended to these matters? They had to belong to the right family, to be without personal blemish (Lv 21^{16-23}), to be consecrated with holy oil made according to the inimitable Divine prescription (Ex 30^{25-33}), and to wash in the laver (Ex 30^{17-21}) and wear the divinely appointed garments (Ex 28^{42}) before they could approach the Divine presence and live. Even the priests could only enter into the outer sanctuary, not into the Holy of Holies where the presence of the most Holy God dwelt upon the mercy seat between the cherubim; only the High Priest could enter that awful inner chamber, and even he was to enter only once a year, that he die not (Lv 16^{2}), and to bathe his flesh in water, that he die not (Lv $16^{4. 24}$), and to send up a cloud of incense to cover the mercy seat, that he die not (Lv 16^{13}); and the incense was no ordinary incense, but (like the oil) had to be made according to the Divine pattern which was on no account to be imitated or used for any other purpose (Ex 30^{22-33}). Such was the elaborate wall of protection built up between man and the most Holy God, and the task of maintaining this mediative ritual was the λειτουργία or sacred service of the priesthood.

When we come to the New Testament we find that what was formerly done by a separated caste of priests is now done by the whole body of believers. Christ, having by His death torn the veil of the Temple in two from top to bottom (Mt 27^{51}), has opened up a new and living way into the Holy of Holies (He 10^{20}), so that the new Israel of believers in Him, who have been baptized into His death and made members of His body, are by the blood of their High Priest given boldness of access into the holy presence of God (He 10^{19}). God has not become less holy (cf. He 12^{29}), but He has become approachable. In His manifold wisdom He has fulfilled in Christ His eternal purpose to give us all by Christ Jesus boldness of access to the Father in the one Spirit (Eph 3^{10-12} 2^{18}). We have this access because we are priests. Like the Temple priests, we are consecrated to our priesthood with holy oil—the anointing which gives the pledge of the Spirit in our hearts (2 Co 1^{21}); like them, we are interpreters of God's will, for we have an anointing from the Holy One, which abides in us and teaches us concerning all things (1 Jn $2^{20. 27}$); like them, we have our bodies washed in pure water (He 10^{22}), for ours is the laver of regeneration and of renewal by the Holy Spirit (Tit 3^{5}); like them, we have our holy garments, for we have put on the Lord Jesus Christ (Ro 13^{14}, Gal 3^{27}); like them, we offer sacrifices, but these consist not of slaughtered beasts but of our own bodies, offered as a living sacrifice, holy, and acceptable to God, which is our reasonable λατρεία or temple-service (Ro 12^{1}); we offer the sacrifice of praise continually to God, that is, the fruit of lips which make confession to His name (He 13^{15}); nor do we neglect to do good and to share our wealth with others, for with such sacrifices God is well pleased (He 13^{16}); and lastly, like the Temple priests we offer incense, for the smoke of the prayers of the saints goes right up into the presence of God (Rev 5^{8} 8^{4}). Such is the Scriptural doctrine of the Christian priesthood.

III

It remains to say something of the consequences of this doctrine for the Church to-day. And firstly, by way of negative, that this doctrine has no primary connexion with the doctrine of the Christian Ministry. It neither establishes that Ministry, nor derogates from it. It does not establish it, for the Christian minister is no more of a priest than any other believer. This is not to say that there are not times, for example at the celebration of the Lord's Supper, when the minister must act in a representative capacity in the name of the whole Christian priesthood; but the minister does not receive a different anointing with the Spirit, or achieve an intimacy with God denied to other believers; nor can he live a more sacrificial life than any other completely dedicated Christian. There are many things a minister must do on behalf of his flock, but he cannot perform in their stead the priestly self-offering, the service of the needy, and the prayers and praises which they must make themselves. Ministers are in a

[1] In this and what follows the writer owes much to Ch. 2 of *The Way of At-one-ment*, by Canon W. J. Phythian-Adams [1946].

[2] It would appear that the purpose of these sacrifices was not to secure forgiveness of sins, but to remove ceremonial defilement.

special and honourable position, but it does not follow that they are a higher grade of Christian or the Lord's peculiar portion. To quote the words of Leighton,[1] 'All believers are His clergy; and as they are His portion, so He is theirs.' But if the Christian ministry is not, in the proper sense, a priesthood, it does not follow that it has no functions distinct from those of the laity. Our Lord Himself chose twelve Apostles, and promised that they should sit on thrones judging the tribes of Israel (Mt 19^{28}). The writer to the Hebrews, immediately after describing the priestly offering of praise and well-doing expected of all believers, goes on to enjoin them to obey their leaders and submit to them (He 13^{7}); the First Epistle of Peter not only expounds the royal priesthood of the entire Christian people, but later describes the duties of presbyters (1 P 5^{1-5}); the twelfth chapter of Romans, after describing the priestly sacrifice expected of all Christians, goes on to describe the differentiated ministries of prophecy, service, etc. which are exercised within the body of Christ; and elsewhere (1 Co 12^{28-29}) St. Paul maintains that God has appointed a gradation of distinct offices in the Church as organs of the body, and condemns the claim that all can aspire to be apostles, prophets, and teachers. According to Scripture, it is essential that the Church should have a separated pastoral and teaching Ministry exercising spiritual government over the members, and the individual believer has in virtue of his Christian priesthood no inherent right to perform the duties to which the Church has separated its ministers; he may have to do so in an emergency, but he would then act not in virtue of his priesthood, but by special authority from the Church.

The positive applications of the Scriptural doctrine of Christian priesthood may be considered under four heads.

(1) *Personal Access to God.* Every Christian, whatever his qualifications for other forms of service, is at least qualified to exercise the priestly privilege of direct access to the very presence of God Himself. It is, of course, a privilege which we are all too ready to evade. It is so easy to plead that our minister is praying for us anyway, or that we are not skilled in the art of prayer; or if we do spend time on our devotions, it is so much easier to potter about in the outer courts of mere wishing and hoping than to enter the Holy of Holies, so much easier to throw up an incense-cloud of pious verbiage or sweet-smelling sentiment than to come face to face with the awful presence of God upon the mercy seat. Yet every Christian in virtue of his priesthood is called upon to have first-hand knowledge of Christ and to have personal communion with Him.

(2) *Public Worship.* Every act of public worship is a priestly offering of praise to God from the whole congregation. This also is a responsibility that is all too easily evaded. Sometimes the burden of entering the holy presence becomes so great that the ordinary worshipper is tempted to let the minister and choir do his worshipping for him. At other times the sense of the holy presence of God becomes lost altogether and our worship tends to resemble a religious entertainment rather than a priestly offering.

(3) *Service of the Church.* It is part of the priesthood to which every Christian is anointed that he should serve the Church according to his particular gifts and abilities. Much of the time of our ministers is taken up with duties which laymen could do. What a difference it would make if every church member made a full priestly offering of his money, time, and talents to the service of the Church!

(4) *The Service of the World.* The priests of the Temple were the appointed intermediaries between Jehovah and the people of Israel. Under the new covenant the entire membership of the Christian Church is consecrated to the work of mediation between God and the whole race of mankind. Outside of the Church fallen mankind cannot come near God's presence or offer a sacrifice worthy of His holiness; only through the Christian priesthood can they do this. They cannot have any clear insight into God's will; only the royal priesthood of Christians can interpret it for them. The world cannot pray for itself: the burden of interceding for the needs of mankind must be taken up by the priestly nation, which is the Church, so that in our sacrifice of worship, and particularly at the Lord's Table, we make offering not only for our own sins but for the evil and misery of the whole world.[2] It was thus that the Apostle Paul described himself as a temple-servant (λειτουργός) of Christ Jesus toward the Gentiles, giving to them as his priestly work the gospel of God, that the sacrificial offering (προσφορά) of the Gentiles might be acceptable to God, being consecrated by the Holy Spirit (Ro 15^{16}). But this is not a sacrifice that can be adequately rendered by a divided priesthood. The breaches of our lacerated world are not likely to be effectively healed, or the purposes of God on earth for His great human family accomplished, except by a Church cemented together, as He intended, into a single Temple, linked into a single priesthood, and united with Christ in the offering of its common sacrifice of prayer and service for the salvation of the whole world.

[1] *Op. cit.* [1870 edition], i. 235.

[2] A similar point is made by Dr. Alan Richardson in *The Frontier*, ii. [March 1951] 118.

Vital Messages of Great British Writers

I. John Galsworthy—Novelist of Repentance

By the Reverend Albert D. Belden, D.D., London

Through all John Galsworthy's work you feel the throb of a colossal sense of disappointment over the failure of the ideal to become actual in human experience. This is why he is well described as the prophet of repentance amongst the novelists and playwrights of to-day.

Inasmuch, however, as self-knowledge is fundamental to the repentance of an age as well as of an individual, in Galsworthy and his work, and especially in the mighty *Forsyte Saga*, a great instrument was forged for securing that widespread 'change of mind' which alone can result in true moral health and progress.

John Galsworthy was born on 14th August 1867 at Coombe in Surrey. But by derivation he was a Devon man—Galsworthy being a well-known Devon name. He had a house on the edge of Dartmoor, and his books are full of Devon. He was educated at Harrow and New College, Oxford, studied for the Bar and was called to it in 1890. His publications include thirty books and eighteen plays.

The portraits of Galsworthy suggest the 'perfect gentleman.' There was in him much of that quality of shrinking from the gaze of the vulgar herd upon his private affairs that exhibits itself repeatedly in Soames Forsyte. Restraint is over all Galsworthy's work, because it is in himself, and it has been said that the chief limitation of his work is a certain 'slenderness of effect so that he misses the Greek immensity and grandeur.'

I have called Galsworthy the prophet of repentance among the novelists, but native to the idea of repentance is that of strife—conflict—and this is prominent through all his work in both novels and plays. He is the incarnation of the social strife of our time.

The battle between the creative and the sterile elements in society is the nucleus of the varied forms of strife found in his books and plays. Galsworthy's sense of conflict was psychological—back of the conflict of life he was acutely conscious of that conflict of the instincts that psychology has so much emphasized. People fight each other in his books and plays in spite of themselves, driven by the dominating instinct of their natures—in Soames Forsyte the acquisitive instinct—in Young Jolyon the instinct for beauty—in June Forsyte the foiled parental instinct, etc. In all his novels we have this insistent atmosphere of strife—indeed, each novel has its own type of conflict.

The chief feature of this element of conflict running like a dark thread through all Galsworthy's work is the tragedy of vain desire—the yearning for something that for ever eludes one's grasp. We shall see this emphasized in the *Saga*.

Back of the individual conflicts of the novels and plays is the conflict of class.

It has been well said that if you had asked Mr. Galsworthy 'What is the matter with the world?,' he would have replied, 'Everything.' What he inveighed against in his work was not specifically the injustice of existing marriage and divorce laws, nor the British sportsman's thoughtless cruelty to animals, nor the sharp cleavage of class and class . . . it is the System with a capital 'S' upon which he is always harping. It was the immutable law and order of hereditary customs and obligations that left no scope for individual liberty, that granted no pardon for personal eccentricity, that made men and women helpless self-complacent cogs in the big machine of modern life.

The Island Pharisees, Galsworthy's fourth novel and the one that brought him first into prominence, gives the keynote of all his work.

British stolidity, insularity, conservatism, the unvarying fixity of the social system, the sacrifice of individual needs and cravings to caste and precedent and public opinion—these are the themes he satirized with bitter irony. It was as though Burns' prayer—

> O wad some Pow'r the giftie gie us
> To see oursels as others see us!

had been heard in heaven and answered for the British people in the person of John Galsworthy.

Helen and Wilson Follett have pointed out that Galsworthy satirized the aristocratic class (his own class) in *The Island Pharisees* through what it believes; in *The Man of Property* through what it possesses; in *The Country House* through what it does; in *The Patrician* through what it inherits.

These are the four phases of British aristocratic limitation according to Galsworthy.

(*a*) Inability to believe any truth that is not flattering and palatable.

(*b*) Inability to part with anything that is one's own, even if one no longer seriously wants it.

(*c*) Inability to act outside the limited field where one's reputation is safe among one's own kind.

(*d*) Inability to escape the predestination in one's blood, the still voice of elders and ancestors inexorably ruling one's life.

The Country House, the most generally popular of Galsworthy's novels, is a wonderfully vivid and detached picture of stolid and complacent British conservatism, with its consistent worship of the 'God of things as they are.' Mr. Horace Pendyce is the head of a county family whose chief characteristic is Pendycitis. His daily prayer was :

> 'Make me such a man as my father was before me, and make my son after me such a man as I am to-day.'

The shadow of a divorce suit falls on the home and the behaviour of this little world of English life within a few miles' radius of the village of Worsted Skeynes under this shadow is cleverly portrayed.

> 'The shadow is withdrawn and the house of Pendyce saved, but *behind it we see the author smiling sardonically at the injustices and follies of the social fabric*.'

Fraternity is a very ambitious effort. It is a book on the Brotherhood of Man in which all London, its social pageantry, its jostling throng, its teeming, reeking slums, is mirrored back with an effect of massed humanity, a sheer weight of numbers such as has, perhaps, never been given in the same compass by any novelist, yet it comprises only fourteen speaking parts—a masterpiece of economy in construction. These characters are divided into seven belonging to the slums and seven to the highly cultivated wealthy section of society. 'Each one of us,' says the author, 'has a shadow in those places—in those streets.'

Fraternity takes up the question, 'Am I my brother's keeper?' Mr. Sylvanus Stone, an old sentimental philosopher of brotherhood, is a key character in this book.

In this novel, vibrant with social passion, Galsworthy presents a most acute criticism of British society in his day. His thesis is as follows : The only people with a social conscience are the well-to-do British middle-class. The workers haven't a social conscience—all they have is a social need, an economic appetite. They know what they lack and want and that they want it—they do not need a conscience about it. The aristocracy haven't a conscience either—they have heredity. They set out to do only 'what is done' and never by any chance 'what isn't done.' In between these two come the middle classes who, by their very position, develop a sense of balance and leisure, and culture enough to use it. Hence they develop a conscience about social inequality. Such a thing, however, is very disturbing to a class whose supreme aim in life is 'comfort and security.' They must at all costs ease their social fear threatened from above and below—hence their interest in philanthropy and reform. But philanthropy and reform must never fundamentally disturb the balance of power in society. The poor must take what is given them and be grateful. 'The poor ye have with you always' is the favourite text of the religious middle-class. The boasted social conscience and morality of the middle-classes is thus exposed as 'phantasy'—a subtle means of making oneself more comfortable and safeguarding one's security.

This is superbly illustrated by an incident in *Fraternity*. Thyme, the gently nurtured daughter of the main character Hilary, has a lover, Dr. Martin, a rather terrible stickler for facts. He takes Thyme on a tour of the slums. He has marked out the poorer parts of London on a map—blue, red, black. Thyme—a happy Liberal—trips along beside him full of happy plans for the betterment of the poor. She is a youthful, charming idealist warming her hands at the fire of her own goodwill. When the tour of horrible places is ended they go into Victoria Park in the East End of London to rest. Suddenly Thyme's composure breaks, she flings herself face downward on the grass, sobbing her heart out. To her lover's impatient enquiry she replies, 'Oh! I don't really care for those people. It is the ugliness of it all that offends my sense of beauty. I'm thinking of myself all the time.'

So Thyme finds herself out, and middle-class morality—its social religion and politics—are pilloried as simply elaborate psychological desires of self-relief and self-pleasing, socially useful to an extent but no real, thoroughgoing solutions of social problems. Underneath the social interest there is a rather cold-blooded determination that no real difference shall ever come to pass in the relative positions of the various classes. All change must be very moderate, and there is an inordinate fear of going too far.

Another incident in *Fraternity* is very illuminating and brilliant in its satire. Hilary, returning wet and cold at night from a visit to the slums, finds his old father-in-law, Sylvanus Stone, crouched over the fire boiling some cocoa in a pot. The old fellow begins to prate at once about 'Universal Brotherhood' on which he is writing a book but solicitously asks Hilary if he would

like some hot cocoa. Hilary is only too pleased. The philosopher, however, rambles on and still talking of brotherhood, he presently pours out the cocoa and proceeds to drink it. Hilary gradually realizes that there has been only enough cocoa for one in the pot all the time!

The author seems to be saying in this book, with all the force that is in him, that Society to-day has advanced but little beyond the Cain and Abel conception of brotherhood.

Galsworthy is a fine playwright as well as a great novelist. All his plays are based on ethical and social problems and are marked by a judicial fairness to all points of view.

His plays are not only powerful in their grip—as anyone who has ever seen *The Forest*, or *Justice*, or *Loyalties*, or *The Silver Box* must confess—but they are every whit as propagandist as those of Shaw, and much more simple and direct in their appeal. If in his plays Galsworthy is mainly engaged in devastating criticism of the present order, it is always with that strong yearning undertone of regret that makes all his work a call to social repentance and an impulse to reform.

If *Justice* is the most poignant and moving of his plays—a truly terrible satire of the inherent savagery of civilized law processes—their blind injustice in the cause of justice, *The Silver Box* is, perhaps, the most perfect of them all in its satire on the caste system of our society. Here Galsworthy makes the dissolute wealthy son of a wealthy Liberal M.P. perpetrate exactly the same crimes as a 'down-and-out' unemployed drunkard, but the Law, subservient to wealth and bullying to poverty, succeeds in penalizing the latter whilst exonerating the former. This contrast is carried out within the setting of one consistent play. It is an extraordinarily clever piece of work.

It is *The Forsyte Saga*, however, that is Galsworthy's supreme achievement. A book of eleven hundred and four pages, comprising three novels and two shorter tales, it justifies the term Saga as Galsworthy claims in the preface.

The book sets forth the fortunes of a typical upper middle-class family of Britain in the Victorian period, named very appropriately Forsyte. As the author wrote in his preface:

> 'If the upper middle-class, . . . is destined to "move on" into amorphism, here, pickled in these pages, it lies under glass for strollers in the . . . museum of Letters to gaze at. Here it rests, preserved in its own juice: The Sense of Property.'

The novels are *The Man of Property*, *Indian Summer of a Forsyte*, *In Chancery*, and the stories *Awakening* and *To Let*.

Soames Forsyte is really the chief figure of *The Forsyte Saga*, and even of the subsequent volumes, *The White Monkey* and *The Silver Spoon*. The name is, without doubt, deliberately chosen, a combination of chromosomes (heredity) and foresight (on 'Change'). He is a solicitor and the incarnation of the British middle-class sense of property. This chronic possessiveness attaches, of course, to things—houses, furniture, pictures, real estate—but also to his beautiful wife, Irene.

> 'Could a man own anything prettier than this dining-table with its deep tints, the starry, soft-petalled roses, the ruby-coloured glass, and quaint silver furnishing; could a man own anything prettier than the woman who sat at it? Gratitude was no virtue among Forsytes, who, competitive, and full of common-sense, had no occasion for it; and Soames only experienced a sense of exasperation amounting to pain, that he did not own her as it was his right to own her, that he could not, as by stretching out his hand to that rose, pluck her and sniff the very secrets of her heart.
>
> 'Out of his other property, out of all the things he had collected, his silver, his pictures, his houses, his investments, he got a secret and intimate feeling; out of her he got none.'

The tragedy of Soames is that this living possession refuses to be possessed, most of all when he tries to take what he wants by force.

It is impossible here to tell the story adequately, but its mighty moral can be clearly displayed, and nowhere has it such application as in modern America.

Eventually Soames seeks to divorce Irene, with whom his cousin Jolyon Forsyte has fallen in love. Jolyon seems to have learned the great lesson, for he soliloquizes thus:

> 'Did Nature permit a Forsyte not to make a slave of what he adored? Could beauty be confided to him? . . . "We are a breed of spoilers," thought Jolyon, "close and greedy, the bloom of life is not safe with us. Let her come to me as she will, . . . not at all if she will not. Let me be just her stand-by, her perching-place, never—never her cage! . . . Let me, ah! let me only know how not to grasp and destroy!"'

This takes us to the heart of the Galsworthy gospel, for the Saga aims at demonstrating that the things of this world, even beauty itself, can never satisfy the soul of man if selfishly grasped or received. Irene, the elusive beauty, *is never present in the Saga, excepting through the senses of other characters.* She is as Galsworthy says, 'a concretion of disturbing Beauty impinging on a possessive world.'

This symbolic elusiveness of Irene, pointing the

insatiable character of human lust, is curiously paralleled in one of Francis Thompson's finest poems, which could pass easily for an epilogue to the *Saga*. It is worth quoting. It is called *Desiderum Indesideratum*:

O gain that lurk'st ungainèd in all gain!
O love we just fall short of in all love!
O height that in all heights art still above!
O beauty that dost leave all beauty pain!
Thou unpossessed that mak'st possession vain,
See these strained arms which fright the simple air,
And say what ultimate fairness holds thee, Fair!
They girdle Heaven, and girdle Heaven in vain;
They shut, and lo! but shut in their unrest.
Thereat a voice in me that voiceless was:—
'Whom seekest thou through the unmarged arcane,
And not discern'st to thine own bosom prest?'
I looked. My claspèd arms athwart my breast
Framed the august embraces of the Cross.

The high religious note with which that poem closes would have been endorsed by Galsworthy who, though reticent in religious expression, possessed a firm faith.

Such religion as is possessed by the Forsytes, however, is as dead as their own furniture. Never for a moment is it allowed to interfere with their private thought or feeling or action, excepting in the younger generation just slipping out of Forsyteism. That here is a melancholy truth about great sections of middle-class life in the modern world, none can deny. It is the deep determined irreligiousness of these huggers of property and worshippers of comfort which is making it increasingly impossible for them to maintain in honour the most intimate relationships of life.

We should do well, therefore, to listen to John Galsworthy's dramatic call to repentance in these matters.

Here is a moving little passage giving us a glimpse perhaps of Galsworthy's wistful belief in religion.

Old Jolyon has died and his dog, Balthasar, cannot go on living.

> '"Strange life a dog's," said Jolyon suddenly; "the only four-footer with rudiments of altruism, and a sense of God!"
>
> 'Jolly looked at his father.
>
> '"Do you believe in God, Dad? I've never known."
>
> 'At so searching a question from one to whom it was impossible to make a light reply, Jolyon stood for a moment, feeling his back tired by the digging.
>
> '"What do you mean by God?" he said; "there are two irreconcilable ideas of God. There's the Unknowable Creative Principle—one believes in That. And there's the Sum of altruism in man—naturally one believes in That."
>
> '"I see. That leaves out Christ, doesn't it?"
>
> 'Jolyon stared. Christ, the link between those two ideas! Out of the mouth of babes! Here was orthodoxy scientifically explained at last! The sublime poem of the Christ life was man's attempt to join those two irreconcilable conceptions of God. And since the Sum of human altruism was as much a part of the Unknowable Creative Principle as anything else in Nature and the Universe, a worse link might have been chosen after all! Funny—how one went through life without seeing it in that sort of way!
>
> '"What do *you* think, old man?" he said.
>
> 'Jolly frowned. "Of course, my first year we talked a good bit about that sort of thing. But in the second year one gives it up; I don't know why—it's awfully interesting."
>
> 'Jolyon remembered that he also had talked a good deal about it his first year at Cambridge, and given it up in his second.
>
> '"I suppose," said Jolly, "it's the second God, you mean, that old Balthasar had a sense of."
>
> '"Yes, or he would never have burst his poor old heart because of something outside himself."
>
> '"But wasn't that just selfish emotion really?"
>
> 'Jolyon shook his head. "No, dogs are not pure Forsytes, they love something outside themselves."'

No one can read the *Saga* without feeling warned about certain vital issues of our time.

1. The crime of unreflecting conventional loveless marriage such as happens too often among the wealthy classes. All the trouble began in Irene's first acceptance of marriage with Soames.

2. The case for more wholesome laws of divorce. Here we need to steer between two extremes. Easy divorce plays into the hands of illicit, uncontrolled passion and injures the sacramental nature of marriage. Yet divorce inhumanly withheld where there is strong human reason for it equally degrades the marriage bond and deeply injures human personality.

The Church stands essentially for Truth in human relationships but also for the capacity to forgive and redeem. It refuses to accept any situation as hopeless, for no offence can be outside the pale of Christian forgiveness.

Now it is just this conception of the necessity

for forgiveness in human relationships—as an essential quality in human society—that is lacking in the *Saga*. Galsworthy seems curiously content to accept human nature as something fixed by the instincts that dominate each individual. He fails to give sufficient credit and responsibility to human initiative. His characters are too much the victims of their own natures—necessarily so the author seems to say; unnecessarily so is the challenge of vital religion.

A recent novelist, Mr. Douglas Goldring, in his book *Nobody Knows* makes one of his women say:

> 'It's all wrong, Gilbert. I just hate this new-fangled nonsense about marriage being hell and women being slaves and all that. Of course it's hell and I'll tell you why. It's hell because of three things which are common to both sexes: selfishness, ill-temper, and bad manners. They're all curable; but the divorce court won't cure them; it never has and it never will. Love's a thing that grows slowly and has roots and can stand wind and weather. I believe to make a success of your love-life is just about as difficult as to make a success of your art. In both you have to put in a deal of collar-work to get your great moments.'

But it is only vital religion that can give this power to cultivate love, especially on unpromising soil.

We may say then in final verdict upon this, one of the greatest novels of the modern period, that it is the absence of the typical Christian virtue of Forgiveness that makes it a Saga of Tragedy—whereas the presence of that virtue—which is literally demanded by a truly social life—might have turned this noble book into something nobler still—a Saga of Triumph.

Yet in administering this great disappointment Galsworthy touches in us all—does he not?—the impulse of repentance.

In the Study

Virginibus Puerisque

God's Search for a Word

By the Reverend G. L. Phelps, B.D.,
Norham-on-Tweed

'And the Word became flesh, and dwelt among us . . . full of grace and truth.'—Jn 1^{14} (R.V.).

You all know the story of Ali Baba and the Forty Thieves. Do you remember how, when the thieves had made a raid, they retired to their hide-out in the hills? There they had a cave with a magic door which would open only when some one spoke the password—Open Sesame. Of course that is only a story, but I am told that this is one of the magic things that modern science has made come true.

I once read a story of Dorothy Sayers about her favourite detective, Lord Peter Wimsey. In that story she tells how Lord Peter had a safe built in his house. It was as big as a small room. There was the usual steel door, but any self-respecting burglar could open it with his eyes shut. The really clever thing about it was this. At the back of the safe there was a steel shelf. As soon as the burglar touched the shelf, a steel shutter shot across the safe and shut the burglar in, ready for the police to come and take him away. Now that shutter had no lock on it. When it closed the safe you could open it only in this way. Lord Peter Wimsey himself had to come and stand in front of the shutter and say: Abracadabra. But it had to be his voice. Yours or mine would be no good even if we knew the magic word. And it had to be his normal, firm, but polite tones. It was no use his standing in front of the shutter and shouting Abracadabra. Nor was it any use his whispering Abracadabra. He had to know how to speak the word as well as what the word was.

Have you, boys and girls, found that some people know the way to speak to you so that you want to do what they ask you? I remember, when I was the age of some of you, sitting on the gate of a sports-field near my home in South London. Along came the groundsman with a barrowful of turfs. He saw us sitting on the gate and said: 'Now then, you young gentlemen, do you mind getting down from that gate and letting me come through?' We rather liked being called young gentlemen, so we jumped down from the gate and held it open for him to wheel his barrow through. He knew how to talk to us so that we wanted to do the right thing. He knew the right words to use and the right way to speak them.

You know that is really what the whole Bible is about. It tells us of God's patient search for a word that would unlock men's hearts and make them want to love and serve Him. It tells us how 'the Word became flesh, and dwelt among us . . . full of grace and truth.'

Gandhi and the Rude Railway Passenger

By the Reverend R. Oswald Davies, Manchester

'And why call ye me, Lord, Lord, and do not the things which I say?'—Lk 6^{46}.

A story is told of Gandhi, the famous Indian leader, how once he was on a railway journey. He was travelling third class, as he always did; for, in this way, he identified himself with the humblest and poorest of the people. Travelling third class in our country is usually quite nice and comfortable, but in India it is different.

On this occasion, there was a man in the same compartment as Gandhi who made himself quite a nuisance to the rest of the passengers with his bad behaviour. After a while, Gandhi reproved him. The man, evidently a rude sort of fellow, told Gandhi to mind his own business. Then, strangely enough, the same passenger began to sing a popular song in praise of Gandhi! But Gandhi said not a word.

At last the train steamed into the station which was Gandhi's destination. A great crowd of people was there to welcome him. And when Gandhi appeared in the carriage door-way there was a tremendous shout of welcome. In a moment the rude passenger realized who he was. Feeling thoroughly ashamed of himself, he humbly apologized, saying how sorry he was for his behaviour. Gandhi turned to him and said, 'Why do you sing my praises, and do not what I ask?'

These words immediately remind us of what Jesus said one day. 'Why call ye me, Lord, Lord,' He said, 'and do not the things which I say?'

There were plenty of people who called Him 'Lord,' and who treated Him as an important personage, as, of course, He was. But it was all a mere matter of words. They didn't really mean what they said. They called Him that because others did so. They were not genuine about it.

And Jesus realized that. He knew that He could not depend upon people of that sort. No; when He wanted something done He turned to His genuine disciples who believed in Him and in His cause. These did not glibly call Him 'Lord, Lord' as others did. But they did what He asked. When your mother asks you to go on an errand, you go willingly because you love her. It is the same with regard to Jesus. If we love Him, we will not only call Him 'Lord,' but also do what He asks.

Jesus one day told a story about two sons. The father asked his elder son to go and do some work in the vineyard. 'Yes, sir,' he replied quite readily, 'I will go.' However, although he promised, he never went. Perhaps he met some of his friends on the way, and forgot all about it. Or he was lazy, and, it being a fine day, thought the better of it. In any case, he didn't go.

The father also asked his younger son to go and work in the vineyard; but the boy demurred. In fact, he refused to go. He was sorry, he said, but he had made other arrangements for that day. However, after leaving his father's presence, he felt sorry. Something told him that he ought to do what his father asked. So he changed his mind and went to the vineyard in spite of all the protests and excuses he had made.

The first, who was very respectful towards his father, calling him 'Sir,' and all that, did not do what his father asked. The second made no promise, even protested he could not go. Yet, it was he who did what his father asked.

In that parable Jesus teaches that empty words are of no value. It is deeds that matter. We must learn to be practical. It means that when we say that we believe in Jesus as our Saviour, and that we also love Him, we will go and do the things He wants us to do. We will never let Him down.

The Christian Year

Sunday Next before Advent

The God of Isaac

By the Reverend John L. Riach, B.D., Edinburgh

'I am . . . the God of Abraham, the God of Isaac, and the God of Jacob.'—Ex 3^{6}.

It was during the Glasgow Fair holiday that a woman, who was on a visit to the coast, was overheard saying to her working-class husband, 'Here, Willie, we've forgot our nonentity cards!' Little did she know, poor creature, that she unwittingly spoke the truth. In the sight of God she might be a soul of precious worth, but by the judgment of the world's standards she was a nonentity. Perhaps there could be no more apt description of the Jewish patriarch, Isaac. In comparison with the other great men of Genesis, what a nonentity of a man he was! He had nothing of the venturesome spirit of his father, Abraham; no trace of the cunning cleverness of his son, Jacob; no vestige of the statesmanship which brought Joseph to eminence in Pharaoh's court. Maybe it was the fact that everything was too easy for Isaac that he lived and died a nonentity. He inherited a fortune from his father; he had been sheltered from the jealousy of his half-brother through the latter's cruel banishment; his very wife was provided for him without any courting and lover's effort on his part. Everything was handed to Isaac on a plate, which is good for no

man. Had only life been much tougher, perhaps some latent quality would have been developed to make him distinguished instead of remaining the nonentity that he was. Yet, as the New Testament informs us, in the strangeness of His providence, God often passes by the brilliant and uses very ordinary people for His purposes. It was through the undistinguished Isaac, at any rate, that God revealed to the world that fear has a place in religion.

It was said of the mighty James Denney that while his students had nothing but veneration for his magnificent mind and quoted his words as though they had apostolic authority, at the same time they were afraid of him. In the opinion of men this is a flaw in human character. No man should be feared by another. Yet, the Biblical writers evidently do not consider this to be a flaw in God's nature. Without hesitation they tell us that God is to be feared in two distinct ways. On the one hand, they say that we should worship God in fear. We, to-day, might prefer to call this holy awe, but there is nothing mealy-mouthed about the ancient men of the Bible, for they call it, bluntly, fear. Augustine Birrell complains that when a judge sentences a man to a term of imprisonment, to prison he goes, but when he writes a book, nothing happens. This would appear to be the effect of worship on some people. Churchwards they go with monotonous regularity, yet nothing vital seems to happen to them. Character does not seem to be altered in any way. That, however, need not be the case. When Schubert heard the music of Mozart for the first time he exclaimed, 'Mozart, immortal Mozart, how many suggestions of a finer life have you left in our souls!' And, as time went on, the repeated listening to that master's music did change Schubert's character bit by bit. Such is the subtle effect worship can have on a human life. Everything to do with the self that is obnoxious—self-esteem, self-interest, self-indulgence, self-contentment—can be gradually squeezed out of a man if he worships God in the right way. This transformation never happens if one merely comes to church to whine in God's ear and be solaced. It takes place when men worship God in fear. Let men come to church and forget about themselves and their pressing needs. Let them rivet their attention upon God and see Him as He is. Let them gaze upon His majesty, wisdom, and perfection; One from whom they deserve nothing, and so have struck in them holy awe, or fear, have it as you will. That is the kind of worship which revolutionizes human character. That is to worship God as the Biblical writers would have us do, in fear.

Again, the geniuses of the Scriptures would have us to fear the judgments of God. Were Alexander Whyte in St. George's to-day, he would be holding aloft Professor Butterfield's *Christianity and History*, and calling upon people to sell their bed if need be and buy it, as he so often did with other great books. Here is a masterly historian who has not only the events of history at his finger-tips, but who has prophetic insight to read them. His verdict is, that history makes palpable that the judgment of God is grim reality. Let any nation lust after power, do unscrupulous things to acquire it, and punishment follows as night the day. God judges that people and makes it bite the dust. What made Bismarck call a halt to Germany's career of conquest, when he might have led her on, was his awareness that God's judgment is no fantasy. What is to be our attitude to such Divine judgment which stares us in the face from the pages of history? There is a place in the Christian Faith for humour. Has it struck you, for instance, that there can be no repentance without humour? It is only when a man sees how utterly absurd his pride, self-importance, and deceit are in the sight of God, and can laugh at himself for behaving so, that repentance is awakened in him. But, there are reaches in Christianity where humour has no place. What place is there for humour at Holy Communion as we re-live the drama of the Crucifixion? Nor is there any place for humour in the judgment of God upon nations, for it is so tragic. It is not merely that when God's judgment falls upon a people so many innocents suffer with the guilty which makes it so tragic, but that such a nation's finest achievements are brought to nought when it could have been otherwise. Surely the only emotional reaction to God's judgment should be what Amos felt when he heard the roar of a lion in the dark as it was about to spring upon a sheep he had bred and cared for, namely, fear; aye, fear even deeper than the dread of losing an only child.

If fear has a genuine place in our Christian Faith, it is little wonder that this was the thing God should reveal to men through the second of the Jewish patriarchs, Isaac. For glance, briefly, at his life. As a lad he had the terrifying experience of being taken up a mountain to be sacrificed, and, as the knife that was to end his life flashed in Abraham's hand, had a dramatic deliverance at the last possible moment. The psychological effect of that terrifying ordeal must have been profound. Those of us who have had less narrow escapes from death know that without the teaching of Freud and Jung on the subject. Jacob reveals what the effect was when, in his heated argument with Laban, he twice over refers to God as 'the fear of his father Isaac.' The experience made him worship God in fear. The Jewish Targum has a delightful touch when it maintains that Isaac

went blind twenty years before his death, and the cause of his weak sight was, that as he lay ont hat altar waiting for the dreaded death blow he had a blinding vision of God in all His majesty. This sight of God, as He is, made him worship God in holy awe, or fear; for watch Isaac building altars and at worship, and you find it characterized by the utmost reverence and obeisance. The experience on the mountain top as a boy taught him, also, to fear God's judgments. When famine threatened his tribe, he thought of going to Egypt from which came reports of plenty; but, when God held up His hand to bar that way and pointed in another direction, Isaac did not hesitate to obey. He had learned that this God who had so miraculously saved him is not to be trifled with. He judges disobedient men, and His judgments are not to be scorned, or treated with bravado, but feared. True, God had far loftier things to reveal about Himself to men than what He did through those early Jewish fathers. He had yet to reveal His deathless love for men, and how, with all His majesty, men may yet approach Him with familiarity and address Him as Abba, Father, dear Father. But, in this paradoxical faith of ours fear has its place as well as love and familiarity. This God chose to reveal to the world through Isaac, who had been delivered so dramatically at His hands and who could easily grasp this truth as a result. In this day when church worship seems, in the phrase of Marcus Dods, 'to do so little for men,' and when God's judgments are manifestly abroad on the earth, is this not an aspect of the Christian Faith men sorely need to see?

First Sunday in Advent

Jesus Christ and the Dumb Spirit

By the Reverend T. Tudor Rhys, B.A., B.D., Hinckley

'And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake.'—Lk 11^{14}.

Here we have Jesus giving to an individual the power of self-expression.

Wherever there is life, that life always tends to express itself in one way or other. The seed becomes a sapling and then a tree. A man gives utterance to what is within him in speech and action. Indeed, some say that if a man has any talent whatsoever, what is within the man is bound to come to light.

But does that always happen? Does it not seem sometimes as though there were at work a dumb spirit which thwarts the inner urge to self-expression so that the message is not spoken, the poem is not written, the song is never sung? So thought Thomas Gray as he walked among the tombs in the country churchyard:

> Some mute inglorious Milton here may rest,
> Some Cromwell guiltless of his country's blood.

And why is it that, in the history of literature, for instance, there are periods more articulate than others? A very suggestive answer to our question was given by Matthew Arnold in his famous doctrine of the Man and the Moment. The poet, he says, is inspired by the ideas current at the time. And when a poet lives in an age rich in ideas, he is able to deal divinely with those ideas and weave them into beautiful patterns. If the time is not ripe, the poet is dumb; his self-expression is thwarted. There must be the power of the man and the power of the moment.

Jesus Christ unites within Himself the two conditions of self-expression, the power of the man and the power of the moment. In the presence of Jesus the dumb spirit is cast out and the man's personality is released.

Jesus, however, is much more than the deliverer of individual men. Jesus Christ is the Word in whom all the dumb become articulate.

Here is a simple parable of the voyage of life. You awaken suddenly and find yourself on board a large and stately vessel. You are voyaging upon the high seas. You did not choose to board that ship: you just awoke and found yourself there. But now that you are able to think for yourself there is one question which you want to ask: Whither is the vessel bound? You ask your fellow-travellers, but they are, quite literally, in the same boat as yourself. They do not know. You ask the crew and you even question the captain, but, upon this point at any rate, they, too, are dumb.

Now, it is not idle curiosity which prompts you to ask where that ship is bound for. For you and for all on board it is a matter of life and death. In her destiny—or her doom—your own is involved. For that ship stands for two great factors in our lives. It stands, in the first place, for Nature, for the whole natural order of the world of which every one of us is a part. In the second place, it stands for History, for the whole human order of life on this earth of which we are parts.

(1) First, the order of Nature. Our birth into this world is due to natural causes. It is Nature that made us and maintains us. We cannot think without a brain, and our souls cannot function except through a body. What is Nature's intention and purpose? Whatever it may be, our own destiny is involved in that of Nature since we are ourselves parts and products of Nature.

Does Nature herself answer this question? Those who come nearest to Nature's heart have

sometimes felt that she has something significant to say, if only she could utter it. Walt Whitman speaks of the 'huge and thoughtful night.' Stephen Phillips says of his ideal:

> And thou art full of whispers and of shadows.
> Thou meanest what the sea has striven to say
> And yearned up the cliffs to tell.

But does not Nature reveal her secret through her laws and through her order? Yes, but not the secret we desire so much to know. The laws of Nature are only our own way of thinking about Nature. Modern science cannot predict 'when an atom will make its next jump'; and for all we know, some unknown force may yet intervene and either check or reverse the 'onward march of evolution.'

Does not Nature become articulate through her beauty? She does, indeed! And yet, as John Masefield says:

> No rose but fades: no glory but must pass:
> No hue but dims: no precious silk but frets.
> Her beauty must go underneath the grass,
> Under the long roots of the violets.

As to the great secret, what is Nature's purpose and intention? Nature herself is dumb.

And what of Nature's cruelty? The God of love, said some one long ago, could not have made this world of suffering and pain. But, granted that the good God made the world, He seems to have delegated His work to impersonal and apparently ruthless forces. And if it were these forces of Nature that made us, will they not in the end unmake us? Earth to earth, ashes to ashes, dust to dust? Is that the whole story?

(2) Let us turn to History. We are not merely the products of Nature, we have been made what we are by the succession of events in the long history of the human race. We are all on board the ship of Civilization, and where that ship goes we go, too. Whither are we bound as a human race? Can history itself reveal the secret? Apparently not!

Of course, history is not yet finished. For all we know, it may only just have begun. But already the facts of history are so many and so varied that, but for the dumb spirit, the secret would have been out by now. Dr. Spengler used to say that civilizations rise to fall again by an inner law of necessity. Dr. F. C. S. Schiller, however, disagrees, and thinks that the decline and fall of human cultures may be due to human stupidity and blunders. Near the beginning of his *History of Europe* Dr. H. A. L. Fisher says: 'One intellectual excitement has however been denied me. Men wiser and more learned than I have discovered in history a plot, a rhythm, a pre-determined pattern. These harmonies are concealed from me.'

The question we have been asking would remain unanswered were it not that, in the first place, *Jesus Christ casts the dumb spirit out of Nature.* It is in Jesus Christ that the natural world becomes articulate. The two conditions of self-expression are the Power of the Man and the Power of the Moment. When these two powers combine the dumb spirit is cast out. That happened when Christ came. It is the Holy Spirit who creates the power of the moment. 'When the fulness of the time was come, God sent forth his Son.' He came from the world that is above Nature, but it is through Nature that He came into the world —'made of a woman, made under the law.' That is what gives Him authority to speak for Nature and to reveal her intention and purpose. He must have loved His native hills and the sound of the sea. When tempted He went to a desert; when in agony to a garden. And when He died, a tree was His pillow.

This much is clear: Nature is not man's enemy. Man cannot be the victim of Nature, since Nature, under God, is the servant of the soul. Nowhere is this secret revealed more eloquently than in the Resurrection. That meant a mastery, not only over the invisible powers of evil, but over Nature, too. It means that Nature's ultimate purpose is to serve the soul and to co-operate with God in bringing His great design to pass.

Secondly, *Jesus Christ casts the dumb spirit out of History.* Are we to become the victims of our own history? It seems very much like it at times. What are we to make, for instance, of the virulent outbreak of 'hatred, intolerance, cruelty and mutual extermination' during the past few decades? Can man triumph over all this matted mass of evil, or is he to succumb to it? Some seek a solution of the problem in economics, some in science, or politics, in tradition, or in some law of inevitability, but they all seem to be stricken with the same dumb spirit.

It is only in Jesus Christ that the human race and its history become articulate. The Holy Spirit creates the power of the moment in history so that, 'when the fulness of the time was come' the Man appeared, Jesus Christ, the Son of God. In Him the eternal God, from beyond the frontiers of human experience altogether, entered human history as one of the events of history—'of the house and lineage of David.'

History is not a mere procession of events, it is a conflict of wills, of good wills and evil wills. That conflict was finally fought out and won on the Cross of Christ. It is there, on that accepted and conquered Cross, that we see, in action, the

'eternal love which bears the whole project of history.'

In a word: face to face with the evil which comes to us through our human wills (and partly, it has been said, from a source beyond it) we are impotent. We have need of, and we have access to, a Help that is higher than human. We are free to decide, either to accept or to refuse that offer of 'outside help' which alone can save us. The whole issue converges upon that one point. 'Our wills are ours—to make them Thine.'

SECOND SUNDAY IN ADVENT—BIBLE SUNDAY

A Lamp unto our Feet

BY THE REVEREND PROFESSOR NORMAN H. SNAITH, D.D., LEEDS

'Thy word is a lamp unto my feet, and a light unto my path.'—Ps 119^{105}.

For how many of us is it really true that the Bible is uniquely 'a lamp unto our feet and a light unto our path'? One lamp among many lamps perhaps, and one light in a giant candelabra, but is it for us, in any sense, the One Lamp that shines out in a darkling world, the One Light that beckons and guides the wanderer home?

I have often heard it maintained, though not so much latterly as in days gone by, that solely as literature the Bible is the equal of any other book. Indeed there are some who claim that even on that ground it surpasses every other book. Rabbi Solomon ben Isaac the Levite (sixteenth century) wrote: 'In the Bible, without doubt, are history and tale: proverb and enigma: correction and wisdom: knowledge and discretion: poetry and word-play: conviction and counsel: dirge, entreaty, prayer, and every kind of supplication: and all this in a Divine way superior to the prolix benedictions of human books.' The good Rabbi goes on to point out the super-excellence of the Bible in that it contains the names of the Holy One, and so forth, but I doubt whether any one could write down that first sentence if he were not definitely partisan. There are certainly passages in the Bible which merit a place in any collection of literature. The skill of the writer of the story of David's earlier troubles (whether that writer is Ahimaaz or another) is superb, and the title 'The Father of History' certainly belongs to him and not to Herodotus, whom he preceded by some five hundred years. There are passages from the Prophets, in the Psalms, and in Job which cannot be excelled anywhere. The dirge for the expected fall of Tyre in Ezk 27 is one of the treasures of literature—the picture of her as a stately ship sailing out to meet her doom on the high seas which had brought her such wealth and treasure. The plays on words which are so common in First Isaiah and the long flowing sentences of Second Isaiah—these and many other passages in the Old Testament are truly pearls of great price from the literary point of view. In the New Testament, the plain straightforward story of Mark has a charm of its own, and no one can read the Gospel according to St. Luke without having his heart made as warm as that of the beloved physician himself. And yet, at the same time, it has to be admitted frankly that there are passages in the Old Testament which would never find a place in good literature on their own literary merit alone. They are obscure beyond measure, and this is the case apart from the accidents of transmission during a period which, so far as the Old Testament is concerned, is far longer than the earliest times of Greek and Roman literature. Amos, for instance, was preaching before the first sod was turned in the building of ancient Rome. There are parts of the New Testament Epistles which, in both Authorised and Revised Versions, are by no means easily intelligible, and their literary style on occasion leaves much to be desired. The most that can be claimed for the Bible along literary lines is that it is one lamp among many, albeit, here and there, shining with a brilliance that has not often been equalled. Even the sun has spots on its surface, and so has the Bible from a literary point of view.

No. If the Bible is the One Lamp above all others unto our feet, it is not because of its literary and artistic virtues. When the Bible has brought hope to the hopeless and life to the dying, it has been because of something else, something other than its literary and artistic value. We are beginning once more to realize what some of us had forgotten—this is a Book in which a man may find God. What the pillar of fire was to the Israelites by night on the long journey to the Promised Land, so this Book is the light of God whereby He can guide us to a land that is beyond.

It is generally agreed, though falsely, that when the Reformers broke with the Roman Church, they replaced a belief in the infallibility of the Church with a belief in the infallibility of the Bible. This is not true of the Reformers, by which term I mean the men who first broke away from the Roman tyranny. They certainly gave the Bible pride of place, but they took care to distinguish clearly between the Scriptures as a whole and the Word of God which they contain. Hans Denck, who died in 1527, wrote, for instance: 'I esteem Holy Scripture above all human treasures, but not so highly as the Word of God.' This distinction between the Scriptures and the Word of God is characteristic of the Reformers. Luther once said that a boy of nine with the

Bible knew more about Divine truth than the Pope without it, but this does not mean that Luther believed every part of Scriptures to be equally the Word of God. He distinguished clearly between what was of local and temporal significance and what is still relevant for the believer. This latter is centred around the blessed message of salvation by grace through faith. The Bible is here before us for every man to read, and the Holy Spirit can bear witness with our spirit that in it, here and here and here, is Christ, the Word of God. The Scriptures are essentially a witness to Christ, and wherever we find Christ in the Scriptures, there we find the Word—always the Christ who saves us by His grace.

There was a day when the Risen Lord walked with two wayfarers. Their hearts burned within them as He opened to them the Scriptures, and showed them what and where they spake of Him. Later, towards eventide, in the breaking of bread, they recognized Him. What the Risen Lord was to Cleopas and his companion, He can be now in the Bible to the believer. Just as the Lord Jesus came up and walked between those two men, so between the two covers of the Scriptures we can see Him now. For us, as for them, His name is Jesus, 'for it is he that shall save his people from their sins.'

This Book contains no treatise on the nature of God; it contains no argument concerning His existence. In it we meet God Himself, and, by the Holy Spirit, He speaks to our hearts. We find no particular appreciation of the beauty of Nature. What beauty we find is the Beauty of the Lord who comes to save His people, and it is then that all the natural world rejoices, the trees of the field clap their hands, and the valleys laugh and sing. This Book is concerned with the activity of the Saviour God, and anything else it contains is incidental. It is not because of these incidental things, however splendid and praiseworthy many of them are, that this Book has survived the trials and accidents and deliberate onslaughts of the centuries, but because of this One Thing, that herein there is told for all who have ears to hear the story of the God who came to seek and to save that which was lost.

In these days we are seeing a revival of the recognition of the Bible as the Word of God, after a period when liberal thought had largely failed to interpret it as such. The successors of the Reformers did not maintain that distinction which was vital to the Reformation, namely, the distinction between the Scriptures and the Word of God. It was hard for those who lived in a world of authority to rely on an authority which could be neither seen nor touched. It is therefore understandable that in their struggle against the authority of the Roman Church, they should turn to an infallible Book. It is no easy matter to maintain a doctrine of salvation by grace through faith alone, and to keep a balance between the inner witness of the Holy Spirit and the reasonings of the human mind. Further, it is a great temptation to trust in a Book that can be handled and seen as against that inner witness of the Holy Spirit which can be maintained only by much prayer and communion both with God Himself and with the brethren of the faith.

When the Word of God came to be identified with the Scriptures, every verse came to be regarded as being equally authoritative with every other verse. This did no great harm so far as the Bible was concerned till the rise of the modern critical study of the Bible. The results were then serious. Those who paid heed to the new approach tended to lose the sense of the uniqueness of both the Scriptures and the Word of God, whilst those who paid no heed to the new approach tended to ascribe (to quote Denck again) 'to the dead letter what belongs to the Spirit,' an attitude not clearly to be distinguished from the legalism against which both our Lord Himself and later St. Paul fought so hard. Now that we are learning once more to make the distinction which the Reformers made, Biblical criticism is enabling us to sift as never before what is local and temporary from what is universal and eternal. The Bible once again is being restored to its true and unique position. The Light of the World shines clearly above the half-lights of man, and Christ speaks to us out of Scripture in tones that are clear and loud. We see with opened eyes the Word of God, and that is why we praise God to-day. There is clear before us to-day, as in the time of the Reformers, 'a lamp unto our feet and a light unto our path.'

THIRD SUNDAY IN ADVENT

The Spirit of Might

BY PROFESSOR GEORGE JOHNSTON, B.D., Ph.D., THE HARTFORD SEMINARY FOUNDATION, HARTFORD, U.S.A.

'The spirit of counsel and might.'—Is 11^{2}.

1. They say that all men are just grown-up boys and it is Daddy who enjoys most the train-set Johnny got for Christmas. Well, it may be true; but Scarlett O'Hara would have derived small comfort from it. She was on her honeymoon (or rather, on one of her honeymoons), this time with Rhett Butler, the exciting man she did not love. Scarlett was annoyed because she couldn't patronise her new husband as she had patronised her other men-folk, with a contemptuous, 'What a child he is!' For, though Rhett helped her to play again, after life had been a bitter, serious thing, 'he never played like a boy; he was a man, and no matter what he did, she could never

forget it.' Rhett was adult and had put away childish things.

I suppose, if we had asked Scarlett what constituted manliness in her judgment, she would have put high on the list the male characteristics —the physique, the handsome appearance, the sexual know-how, the synthesis of tender and brutal attitudes toward women. To be sure, there may be other qualities : the conquest of the petulant spirit, strength of will, and magnanimity. But many to-day would agree with Scarlett. And yet it is pretty old-fashioned to think that it is the male element that makes up true manliness. This Prince of Isaiah's vision is the ideal of manhood, but that will include, for us, womanhood.

2. If one were defining the Happy Warrior type without reference to the presuppositions of Isaiah, one might think of the Ben Hogan who can make a glorious come-back after disaster, or of Helen Keller who has triumphed over incredible odds. This is the one

> Who, doomed to go in company with Pain,
> And Fear, and Bloodshed, miserable train !
> Turns his necessity to glorious gain.

Or one might envisage the Lindbergh pioneer, flying high in a lone adventure, whose master-bias nevertheless leans

> To homefelt pleasures and to gentle scenes.

Won't many think, however, of the Churchill type as the ideal ?

> if he be called upon to face
> Some awful moment to which Heaven has joined
> Great issues, good or bad for human kind,
> Is happy as a Lover ; and attired
> With sudden brightness, like a Man inspired ;
> And, through the heat of conflict, keeps the law
> In calmness made, and sees what he foresaw.

But Isaiah was no modern nor yet a romantic like Wordsworth, whose Happy Warrior is somewhat stoical and individualist. Isaiah could not have defined the essence of man without displaying his rlationship to the Mighty Lord of Israel, strong and holy. Man knows himself best as the prophet did, in the presence of his heavenly Master, his holy Maker ; man's chief business is to go out to do the Lord's will, and his sin that he falls down on the job.

Manliness is a gift of the creative Spirit, and the great man is the saint.

3. This does not mean that the saint for Isaiah or for Christians may be a will o' the wisp sort of creature, an unpractical fellow. Nor that the virtues highly regarded by society at large are despised by religion. It is no little compliment to deserve the word, ' He's a good sport.' The disunited nations could do with a strong dose of that quality ! Self-control, moderation, a sense of justice, respect for truth, and tender regard for the lower forms of life are by no means confined to our faith, and are not to be ignored. Above all, courage, the peculiar virtue of manliness in the older thinking, is a grace devoutly to be desired ; it is often sadly lacking in those who aspire to live by this pattern but prefer to get peace of mind from their religion.

Saintliness does mean manliness in the sense of having a grown-up understanding of one's own place in the scheme of life, a responsible attitude, sincerity and wisdom, the power to ' take it,' what St. Paul called ' not thinking of oneself more highly than one ought to think, but so to think as to think soberly, according as God hath dealt to each man a measure of faith. '

4. We are to think now of but one aspect of the saintly ideal as it is presented by Isaiah.

When it is said that ' the spirit of might ' will rest on the Prince, it is surely meant that he will accomplish great things. His secret communion with God is to issue in achievements for God. His is to be no cloistered virtue, ' unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for not without dust and heat.'

' To be run for . . . not without dust and heat ' ! And of this what better example than the author of these lines we have quoted, John Milton ? You remember how the Long Parliament had decided to hunt out heretics by suppressing books and licensing printers ; the tyranny of the Nihil Obstat once again introduced. John Milton in 1644 protested in a little masterpiece which exposed the eternal principles at stake in brilliant language. The attempt to promote his country's liberty by addressing the High Court of Parliament, he wrote, ' hath got the power within me to a passion.' If there had been no passion, there had been no *Areopagitica* with its imperishable defence of books and the freedom of printing : ' for books are not absolutely dead things . . . but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life ' ; so that an attack on books strikes at the breath of reason itself and ' slays an immortality rather than a life.'

Notice that Milton was not content to complain about the Government in the bosom of his family or among his friends and his books. He was taking action ; he was in the lists as a knight of the free spirit. And all generations bless themselves in him.

One is reminded of another passionate saint

who rose to smite the opponents of Christian liberty in the earliest days of the faith. There were Jewish Christians who insisted that believers must first become Jews in order to belong with Messiah Jesus. But Paul thundered against them in the searing invective of Galatians.

Passion is indispensable to the saint of God; the passion to get things done; the passion to get things bettered.

5. It is a lesson that churches which are set in their ways need to hear from prophetic voices over and over again, for the machinery, the laws and precedents, the complicated fences and safeguards of institutions seldom produce great spiritual reforms. Yet this age is crying out for such reforms. This age is critical for the Christian faith. Our times demand pioneering men of passion, men less of the Dove, that gentle symbol of the Spirit, than the Eagle with its capacity to soar into the empyrean and swoop low again to earth.

> On eagles' wings they mount, they soar,
> their wings are faith and love. . . .

When alluring ideologies—communist, atheist, or what not—are angling for the nations of the East, how serious is the call for young men and women of Christian conviction to go as missionaries of a living faith, to show the world that our God is in truth One who makes all things new, that we with Him make . . . things . . . new. Yes, but equally serious that in the home lands of the missionaries we all with might and main work to remove the blots on our civilization. The Christians of the East ask awkward questions about the Christians of the West who discriminate against their coloured brethren. And we can offer no excuse.

Youth in the Church is the group that has much of the passion without the wisdom, and it is often rapped over the knuckles by its elders for talking everlastingly about the problems; by elders who too often have ceased trying to solve these problems! 'They are too difficult. You can't change human nature.' True, it is not easy, and the one who lives like a Prince of God is crowned with tears and thorns. But the sacrifice works surely if slowly for the redemption of the world; and God expects every man to do his duty without remission. For the war against evil He will endow us with 'the spirit of counsel and might,' if we want Him. Power through wisdom, but not the wisdom without the power of passion.

6. If we ask, 'Where do I begin?', the answer is clear: there are evil powers to be opposed at every street corner, wherever life is poisoned with the smut of impurity and stunted by the pride and godlessness of the selfish heart. The first duty is always the one right beneath the nose: the letter to be written, the friend to be reconciled, the debt to be paid. There are naked we have not clothed, and hungry we have not fed; strangers we have not welcomed, and sick we have not helped; there are prisoners we have not visited, and loved ones we have not acknowledged. Perhaps our habits of devotion are in bad repair and we need a sterner discipline. Or there is injustice in the local and the national community and we have kept silence, fearing the combat. What every one needs is nothing less than the dynamic energy of the Divine Spirit who can enable His faithful with true 'comfort,' with life, and with the fire of love. So let us walk in Christ's way, going forward in faith to do a manly part in the redeeming of our world, and we shall be enabled with His spirit of counsel and of might.

Recent Foreign Theology

The Dead Sea Scrolls. To the ferment of discussion of the newly found manuscripts Professor Kahle has contributed an important book which contains three lectures which he gave in Germany together with a number of Addenda.[1] The main lectures deal with the discovery of the manuscripts and the exploration of the cave, and with the Isaiah Manuscript in the hands of the Patriarch of St. Mark's. Here the discussion of the latter is of particular importance, since the manuscript is studied by our greatest living expert on Biblical Hebrew manuscripts. The variants of the Scroll, its significance for the understanding of the history of the Hebrew language, and its relation to the text of the Greek Bible, are all carefully considered. The second Isaiah Manuscript, in the hands of the Hebrew University, receives brief treatment in one of the Addenda, as also do the Leviticus fragments. The non-Biblical texts receive much slighter treatment. One of the Addenda is devoted to the Habakkuk Commentary, but there is little about the other texts. An important article by Professor Kahle in the first number of the new journal *Vetus Testamentum* gives a good deal of supplementary discussion on certain aspects of the Scrolls.[2] Kahle holds that the deposit of the

[1] *Die hebräischen Handschriften aus der Höhle* [1951]. Kohlhammer, Stuttgart.

[2] Cf. 'The Age of the Scrolls,' in *Vetus Testamentum*, i. [1951], 38–48.

Scrolls in the cave cannot have taken place before the second or third century A.D., but that they existed as a library, stored in the jars in which they have been found, prior to their deposit in the cave. He uses the Roman lamp and sherds which were found in the cave to date the deposit and not a subsequent intrusion. In his *Vetus Testamentum* article he maintains that the cave was discovered about A.D. 800, and that manuscripts then taken from it influenced the Karaites. He also adopts the view of Dupont-Sommer [1] that the sect of the Scrolls was the Essenes, and that in the Habakkuk Commentary there is reflected Pompey's capture of Jerusalem in 63 B.C. This last claim has been vigorously resisted by others,[2] and it is, indeed, hard to find any reference to the capture of Jerusalem in the passage on which the view is based.

A. Dupont-Sommer, who last year published a small book [3] dealing generally with all the Dead Sea Scrolls and examining their relations with the Zadokite Fragments which Schechter published at the beginning of the century, has now issued the text of a lecture, which he recently gave to the Académie des Inscriptions et Belles Lettres,[4] devoted to the Manual of Discipline found amongst the Scrolls, and now published in full in facsimile and transcription.[5] Dupont-Sommer further develops his view that the sect from which the Scrolls have come was none other than the Essenes, and gives an excellent account of the organization and practice of the sect. The first full translation of the Manual to be published appeared in *Bibliotheca Orientalis*, and was the work of J. van der Ploeg.[6]

Dhorme's Collected Essays. The great French scholar, E. Dhorme, whose Commentary on Job is recognized to be the finest Commentary on that book in any language and who is the author of many other highly esteemed books, has published a volume of his collected essays which will be widely welcomed.[7] It is a sumptuously produced volume of eight hundred pages covering studies in history, philology, and religion. Amongst the essays in the first category we find his long article on the dawn of the Babylonian history, an important study on the Amorites, his oft-cited study of Abraham in the setting of history, a study of the table of nations in the line of Japhet as given in Gn 10, an article on the mother of Nabonidus and one on Cyrus, together with several others. Amongst the essays in the second category we find studies on the Canaanite language, on the Amarna tablets, and the well-known article in which Dhorme served as a pioneer in the decipherment of the Ras Shamra tablets. It will be remembered that in an incredibly short time after the first publication of facsimiles of some of these texts Bauer and Dhorme independently and simultaneously published their attempts at decipherment, which coincided in many of their results. In the field of religion there are, *inter alia*, studies dealing with the Babylonian Deluge, with the Afterlife in Hebrew religion, with the primitive Semitic religion and pre-islamic Arabian religions, and with the god Dagon. To study this volume is to have a liberal education in Biblical and related studies, and the whole forms a noble legacy to students everywhere.

Hrozný Festschrift. The fourth and fifth volumes of the vast *Festschrift* published in honour of the distinguished Czech scholar B. Hrozný have now appeared.[8] The fourth contains twenty-one articles, of which ten are in German, five each in French and English, and one in Italian; the fifth contains twenty-six articles, of which six are in English, nine each in French and German, and two in Italian, together with four reviews. The articles cover a wide range of subjects pertaining to the whole field of ancient Oriental studies, and only a few of interest to Biblical scholars can be mentioned here. In the fourth volume A. Bentzen writes on the Hedammu Myth and the Book of Judith, H. T. Bossert on the Karatepe bilingual inscriptions, A. Dupont-Sommer on the Phoenician text of these inscriptions, D. Diringer on three Hebrew seals, H. Lewy on the origin of the shield of David, while Hittite studies claim four further articles. In the fifth volume T. J. Meek writes on the third personal pronoun in the Code of Hammurabi, and A. van Selms on the Goring Ox

[1] Cf. *Observations sur le Commentaire d'Habacuc découvert près de la Mer Morte* [1950].

[2] Cf. P. R. Weis, *Jewish Quarterly Review*, N.S. xli. [1950–51], 151 ff.; R. de Vaux, *La Vie Intellectuelle* [April, 1951], 64 f.; and J. Coppens, *'t H. Land*, iv. [1951], 68.

[3] *Aperçus préliminaires sur les Manuscrits de la Mer Morte* [1950]. (An English translation of this by E. Margaret Rowley is in the press.) Readers will be interested to know that Miss Rowley is a daughter of Professor Rowley.—EDITOR.

[4] *Observations sur le Manuel de Discipline découvert près de la Mer Morte* [1951]. Maisonneuve, Paris.

[5] *The Dead Sea Scrolls of St. Mark's Monastery*, ii, Fasc. 2: Plates and Transcription of the Manual of Discipline, by M. Burrows, J. C. Trever, and W. H. Brownlee [1951].

[6] Cf. *Bibliotheca Orientalis*, viii. [1951], 113–26. For an account of the Manual cf. also M. Burrows, *Oudtestamentische Studiën*, viii. [1950], 156–92.

[7] *Recueil Édouard Dhorme* [1951]. Imprimerie Nationale, Paris.

[8] *Symbolae ad Studia Orientis pertinentes Frederico Hrozný dedicatae*, Parts 4 and 5 [1950]. Orientální Ustav, Prague.

in Babylonian and Biblical Law, while E. Neufeld writes on Hittite Law, on which he has just written a large book.[1] Other articles range over Etruscan, Hindi and Tibetan studies as well as subjects in the field of Near Eastern studies. The riches of world scholarship have been poured into these volumes, which testify to the universal esteem in which Hrozný is held.

The Unity of the Fourth Gospel. A Roman Catholic work by E. Ruckstuhl maintaining the unity of the Fourth Gospel, and examining in great detail the work of Bultmann, Eduard Schweizer, and J. Jeremias has been published by the University of Freiburg in Switzerland.[2] About half of the book is devoted to the criticism of Bultmann's distribution of the material of the book amongst various sources, while the second long section is devoted to style-criticism and is a reply to the positions of Schweizer. To these is appended a third section dealing with Joachim Jeremias's views on the genuineness of Jn 6 51b-58. The courage of the author in giving battle simultaneously to three scholars of the rank of Bultmann, Schweizer, and Jeremias will be appreciated, and his work is marked by considerable learning and acumen. He finds a unity of style and spirit running through the Gospel, and evidences of a plan on which the book is constructed, save that the pericope on the woman taken in adultery is held to be from another hand. Chapter 21 is held to be the work of the Evangelist and written in his style. The possibility of written sources having been drawn on by the writer of the Gospel is rejected altogether. It is clear that the battle for the unity of this Gospel is not yet over.

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[1] *The Hittite Laws* [1951].

[2] *Die literarische Einheit des Johannesevangeliums; die gegenwartige Stand der einschlägigen Forschungen* [1951]. Paulusverlag, Freiburg in der Schweiz.

Entre Nous

Remembering Robertson Nicoll

In 1851, on the 10th of October, William Robertson Nicoll was born in the village of Lumsden in Aberdeenshire. He was a son of the manse. It is unfortunate that the 'Life and Letters' by T. H. Darlow, which was published by Hodder and Stoughton in 1925, is now out of print. But in his delightful volume of reminiscences, *Time Remembered*, Canon Anthony Deane presents a well-balanced portrait of a 'great Christian and a great Bookman.'

'He received many tributes in his lifetime,' Canon Deane says, 'a knighthood, honorary degrees, a Companionship of Honour—and he had no craving for posthumous fame.' However that may be, his centenary has been widely remembered.

The family home was at Bay Tree Lodge in Frognal. The study was a 'very long, narrow passage-like room, with shelves packed with books on either side. Other books almost covered the floor.' Tucked away in a corner 'you found your host. . . . He spoke in a gentle low voice, with an alluring Scottish accent. He loved the Johnsonian "Sir," even when speaking to an intimate friend. His talk—whether it was of theology, literature, journalism, or current events—was quite fascinating.'

Nicoll read at an abnormal pace. 'Three books a day is about my average,' he said in a letter to a friend. 'Now consider the writing he did,' Canon Deane comments. 'He edited the British Weekly from its first number in 1866 until within a few weeks of his death in 1923, and gave it a circulation larger than that of any other religious paper. . . . He wrote leaders for the Daily Chronicle, a literary column for the Sketch, a large number of occasional articles for other papers, including the Times Literary Supplement. One week for instance he mentioned casually "in six days I have dictated 35,000 words in print, besides letters innumerable" . . . and edited the Bookman and the Expositor as well as the British Weekly.'

There was a warm friendship between Sir William and the first editor of this magazine—a friendship which extended to both families. His friends, as Sir James Barrie wrote, remember gratefully 'his thousand kindnesses, his glorious enthusiasms, and the passion of his soul.'

The Guardian

A notice has just appeared in *The Guardian* that publication may have to cease at the end of November owing to increased costs and other difficulties. It is greatly to be regretted that so old established a paper, central to the life of the Church of England, distinguished for its scholarship, breadth of view and wide charity, may have to close down. The editors of this magazine join with the many friends of *The Guardian* in the hope that its able editor may find some way out of the difficulties and some means of carrying on.

Teaching Scripture

The title of one of the Gateway Handbooks of Religious Knowledge is *Teaching Scripture, a Book on Method.*[1] In it Miss Margaret Avery, B.A., S.Th., not only fulfils the promise of her title but does far more. One of its most valuable features is the way in which incidents and passages from the Old and New Testaments are set out in suggestive teaching form. But the book is full of good things apart altogether from its more technical side.

It opens with a masterly account of the characteristics of our age. First, there is *insecurity.* Miss Avery tells how, when they were discussing the atom bomb, a student said to her, 'You have a great advantage over us. You have known real security; you grew up in a safe world; we haven't.' There is *frustration.* 'Our more thoughtful adolescents either resign themselves to living without a pattern in a world that has no pattern —or they accept without enthusiasm the bold, crude pattern of communism.' There is *nervous strain.* 'The noise of the machine age is constantly in our ears.' There is *the dominance of the machine* which has made life disastrously impersonal.

In such an age certain things are necessary. There is the necessity of a *home* 'in which at least one parent has a strong enough faith to give the children the impression that there is a spiritual world invisible but near, friendly, protective, holy.' There is the necessity of a *church* to which to belong. There is the necessity of a *school* 'in which the pupil learns to worship with his contemporaries.'

The ideal of a school in the religious sense is set forth. 'In the ideal school the pupils might treat God so naturally (yet without irreverence) as to envisage Him looking over their shoulders in the mathematics class and applauding the correct answer or helping the young artist in the studio to combine the forms and colours of His creation into new beauty.'

Miss Avery is an accomplished scholar on the technical side of Scripture knowledge yet she is quite clear as to the limitation of technical scholarship. On the study of the Fourth Gospel she says, 'It is useless to be well-primed with arguments for or against the historical value of the Gospel or the Johannine authorship and yet be ignorant of what the Gospel actually says. . . . Particularly in reading a book as mystical as John's, too analytic a method may lead nowhere; one might as well try to examine mountains with a microscope. To feel the impact of the author's dynamic faith, to share his vision of Christ, is far more worth while than to learn from the critics how he ought to have arranged his material.' That needed to be said.

There are many good things which emerge as it were in the passing. She talks of teaching about the power and the kindness of Jesus. 'An incident in a moorland village during the blizzard of 1947 shows that this is the right stress for very young children. As the teacher dragged frightened children home through the storm, a small boy of five remarked, "We want that chap Jesus here now."' Bible stories must be told with 'art as well as conviction.' She has a good word to say about the 'localizing' of Heaven in a story like that of the Ascension. 'Most people when they pray must think of God as *somewhere,* otherwise He is *nowhere.*' There is sound sense there.

She once asked a class of eight-year olds why the disciples left all and followed Jesus. 'Because they loved Him,' said a little girl. 'No,' said a boy, 'because 'e made 'em.' Shakespeare said exactly the same thing when he made Kent say to Lear, 'There is that in your eyes that I would fain call master.' 'Christian dogmas,' Miss Avery says, 'are not insults to reason imposed upon Christians by ecclesiastical authorities, but the crystallization into convenient summaries of the faith of the great mass of ordinary Christians without whose support no creed could have become authoritative.' She quotes Miss Dorothy Sayers' saying about Jesus: 'As fast as we put Him in one pigeon-hole He walks serenely out of it into the next.' 'Our work will not have been wholly in vain if our pupils are moved to ask: Who then is this?'

There is no one engaged in Christian work who will not get something out of this book. The teacher will learn much, but in a very real sense the preacher will learn still more. There is a sense in which preaching is like cooking. Two cooks can take precisely the same ingredients. The one will produce the most appetizing of dishes; the other a sodden mass that no one can eat. The difference is in the technique. All preachers work with the same materials but all are not equally effective. The study of this book would go far to render any preacher a more effective herald of the gospel not only to children but to men and women also.

WILLIAM BARCLAY

[1] Religious Education Press; 6s. net.

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.

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THE EXPOSITORY TIMES. *Registered for Transmission by Canadian Magazine Post. Entered as Second-Class Matter 15th March. 1929, at the Post Office, Boston, Mass., U.S.A.*

PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2. *Annual Subscription, including postage, 19s. 6d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

ADVERTISING DEPARTMENT—KING'S GATE ABERDEEN. *Rates—£9, 9s. per page: smaller spaces pro rata. 'Copy' to be received not later than the 6th of the previous month.*